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The best way to judge the stature of persons is by measuring the size of things that bother them.

from a christian school newsletter.

Calvinist Contact

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No. 1912
January 13, 1984

Pilot son has not yet been found

Bert Witvoet

BEETON, Ont. — A year and a half after their son Jim disappeared in the wilderness of northern British Columbia with his Aerostar and passenger Darlene Kielbar, George and Susan Heemskerck have heard nothing about the location of the crash.

Calvinist Contact carried a special feature on the search in the December 17, 1982 issue.

After the original search by the armed forces, which lasted four weeks, and Mr. Heemskerck's own attempts no further search was held.

"The files remain open," says Mrs. Heemskerck, reached at her Beeton home. "They keep them open until they have been found. Pilots flying over the area are asked to keep an eye out for anything unusual."

During the winter months very few aircrafts fly over the area with frequent bad weather and poor flying conditions making it too hazardous.

In the meantime Mr. Heemskerck was rehired by Douglas Aircraft since last March, making economic conditions and morale at home much better.

Susan Heemskerck has been in and out of the hospital with knee problems, but walking around since last month with the aid of a brace.

Jim's wife Alexis was over for



The Heemskercks in the summer of 1981. Back row from l. to r.: Jim, Alexis and George; front row, l. to r.: Lisa, Susan and Jennifer.

Christmas with little Sean, who was born four months before his father got lost.

George and Susan really enjoyed having them. But as Susan explains, "you miss Jim especially at such a time as Christmas, and when you see his little boy grow up."

Ontario New Democrats open to alternative schooling

Ben Vandezande

TORONTO, Ont. — The Ontario New Democratic Party, ONDP, appears to have made a substantial move towards changing its policy on alternative schools. In the first draft report of the ONDP Task Force on Education Policy, several resolutions welcome and encourage the development of alternative schools within the Ontario education system.

Up until recently, the ONDP has been opposed to the formation of any school system besides the public one. In this new draft policy, the party will be considering the alternative of community-based alternative schools within the public education system wherever there exists a large enough group of parents, teachers and students who share a community of interests.

The wording of the resolutions shows that the ONDP has been listening to the Ontario Association of Alternative and Independent Schools. Although there is still much that needs to be debated if these resolutions would be adopted at the 1984 policy convention, it would represent a solid basis for discussion.

Big questions remain concerning

teacher hiring, curriculum standards and the kind of alternative structures that would be allowed. But, according to Lyle McBurney, the OAAIS executive director, it represents a significant change.

The text of the resolution is as follows: "1. The ONDP will develop a process through which groups can identify their educational values and implement alternative programmes to meet their aspirations within the Ontario public

education system.

1. The ONDP should welcome and encourage the development of community-based alternative schools within the public education system wherever there exists a large enough group of parents, teachers and students who share a community of interests - be they religious, ethnic, social or ideological — to sustain such an alternative school. Local boards of education should be encouraged to

experiment with alternative structures of school governance and administration so long as the interests of the students, school community and community at large can be seen to be served.

3. An ONDP government would implement changes in the education act to allow for:

- (a) Alternative administrative models for schools established under this policy;
- (b) access to a broader range of mother tongue instruction in public schools."

Brampton Homes receive good news

Bert Witvoet

BRAMPTON, Ont. (H.C.H.) — Mr. Ross Milne, former Liberal MP for Brampton, announced that the request for funding by Holland Christian Homes Inc. was partly approved by the Minister of Finance, the Hon. Marc Lalonde.

A sum of \$5.9 million from Canada Mortgage Funds for 1983 was allocated towards the project of building a 120 bed nursing home and 100 suite resthome tower.

"This building program will complete our retirement village in Brampton," said Mr. Dirk Brinkman, member of the Board. "The Homes will provide complete care from simple living quarters to intense nursing-home care, in an atmosphere of love and kinship."

"Now that the Federal Government has approved 50 % of the financing under the 1983 program, the Board is confident to proceed with the construction in 1984," says Mr. Brinkman.

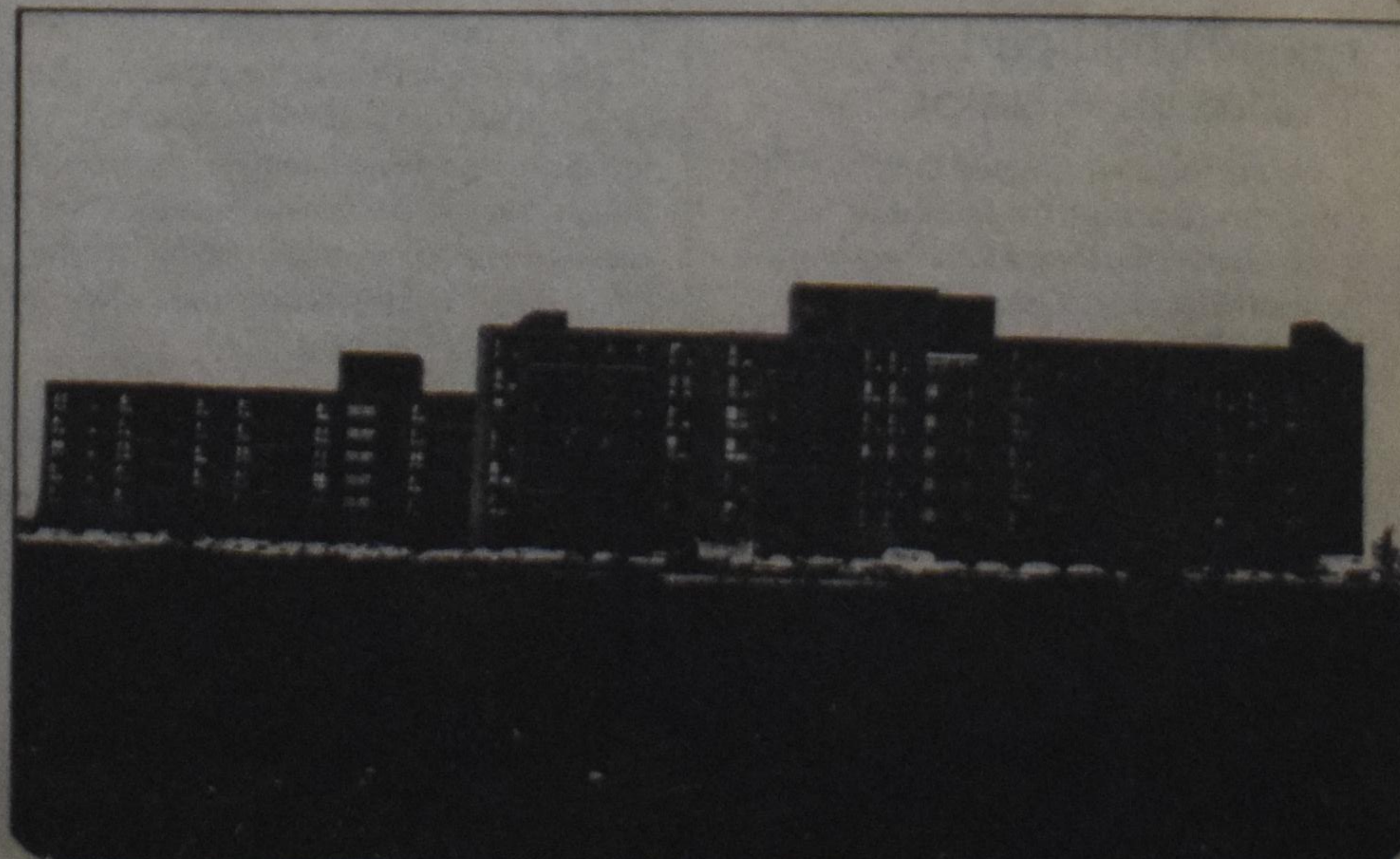
He further acknowledged the support of all the area MPs and Ministers of the Cabinet, and asked for the blessing of the Lord to make this project come to

completion "for the benefit of many in their difficult years."

Mr. Brinkman expressed the hope that the other half of the money needed to build the addition will come from federal financing in 1984.

He referred to the presence of the Hon. Mr. Roy McLaren, Minister of

State, at the ground-turning ceremony held at the Homes on October 1, 1983. The Minister spoke about a new beginning of cooperation between Holland Christian Homes and the Federal Government, in the care for elderly.



Holland Christian Homes in Brampton

Inside this issue:

Schizophrenia -- a disease that leads to a lot of misunderstanding
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Calvinist Contact

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Editorial

Drinking and driving isn't funny

The federal government has finally taken seriously the alcohol-fuelled carnage on Canada's roads. Early this year, changes to the Criminal Code will include tougher penalties for those persons caught while driving drunk.

The proposed changes to the Code include a mandatory three-month license suspension and a minimum fine of \$300 for a first-time conviction for impaired driving as well as unlimited fines and as much as five years in prison for a third offense.

Each year approximately 2,000 Canadians die on our nation's highways from accidents involving alcohol. The fines imposed on the offending drivers have been light, with leniency shown to first-time offenders. In the past, prosecutors have been forced to try to argue that the impaired driving amounted to criminal negligence and that it was that negligence that caused death or injury.

The new laws will make it easier to convict drunken drivers. And yet, do these changes go far enough?

Alcohol, it seems, has always been part of our culture, for better or worse. Housewarmings, wakes, birthdays and weddings all see their share of alcoholic beverages being served. Many of us consider the amount of alcohol we can consume to be a matter of pride. The slightly drunken person is viewed as being hilarious.

But we no longer in the horse and buggy era. Little damage was done by the drunk behind the reins whereas a drunk behind the wheel is a hazard to himself and to those that share the road.

The new laws awaken in us a responsibility that has become somewhat dormant. When God asked Cain where his brother Abel was, Cain answered, "Am I my brother's keeper?"

Are we our brothers' and sisters' keeper? Should our concern and love for our neighbour be evidenced when we are the ones who do the pouring, when the party is ours?

God takes our responsibilities over against our neighbour seriously. What happens in our house is on our heads. He writes in Deuteronomy that when you build a new house, be sure to build a parapet along the roof. If anyone should fall from it, the guilt of bloodshed will be on the owner. Note that the onus is on the host to provide a safe environment for his guest. The wellbeing of our neighbour is clearly our responsibility.

What is needed is a change in our perception of the place of alcohol as a social necessity. Although a step in the right direction, the government will hesitate to put drunken driving on

par with other serious crimes, until we view it as such. Society's patterns of thinking about the lethal combination of alcohol and gasoline will need to be altered.

Justice Minister Mark MacGuiggan is to be commended for calling us to task. The government has exercised its responsibility. Let's do ours.

Pray for stability in Nigeria

Nigeria has often been hailed as one of the more stable countries among the African nations. It has a large population, between 60 and 100 million, and an economy that, until recently, has been strong. Its army is bigger than all the other African countries put together.

It has always been with considerable confidence that the Christian Reformed Church maintained its 64 missionary families on that continent. In addition, missionaries and medical and agricultural personnel from others churches around the world, particularly The Netherlands, work there.

However, just before the New Year rolled in, Nigeria's fourth military coup in seventeen years brought down the democratically elected government of President Shehu Shagari.

Maj. Gen. Mohammed Buhari announced that his administration would clean up the corruption and ineptness perpetrated by the old regime. He claimed to bring under control the economic crisis that prompted his coup.

With alarming frequency the path to political power in Africa and the Third World seems to be through the army. Might makes right is an alluring temptation to short-cut the process of democracy. But democracy itself seems to run into problems where the needs are so great. People become impatient with the time it takes to effect change. Greed and corruption are serious problems in countries where political power is often a new, heady experience.

Mohammed Buhari seems to have considerable experience in government, particularly in managing the nation's oil. We pray that the interests of the Nigerian people are indeed what motivates him, that stability may be restored for our brothers and sisters on this black continent.

Ellen Zwart

Letters

Peace child part of Trudeau's mission?

We are fortunate indeed that the editor can appreciate both the ritual and symbolism of the Peace Child among the Sawi of West Irian (*Calvinist Contact*, Dec. 2, 1983).

However, for being subjected to the rhetoric of his current reformed delusion which indiscriminantly labels all major nation states as godless, we are to be pitied.

Moreover we should be saddened by his innuendo that the Peace Child is not part of Prime Minister Trudeau's mission of peace. Fortunately, there remain governments and nations that acknowledge the right of Christ to light up this world and political leaders who dare believe that Scripture can inform

their most pragmatic actions.

The prince of Peace came to reconcile God and humankind. If He is also to reconcile people and nations, perhaps the greater part of thankfulness is to recognize nations that permit the worship of His name and political leaders who profess His faithfulness.

Leendert Mos,
Edmonton, Alberta

Will be first customer

Regarding a super game for Christian families (editorial, C.C., Dec. 16) --

I played Trivial Pursuit at different times, super quiz once, and I like super quiz better.

But that Trivial Pursuit is invented by Canadians, is a real surprise to me. It's so

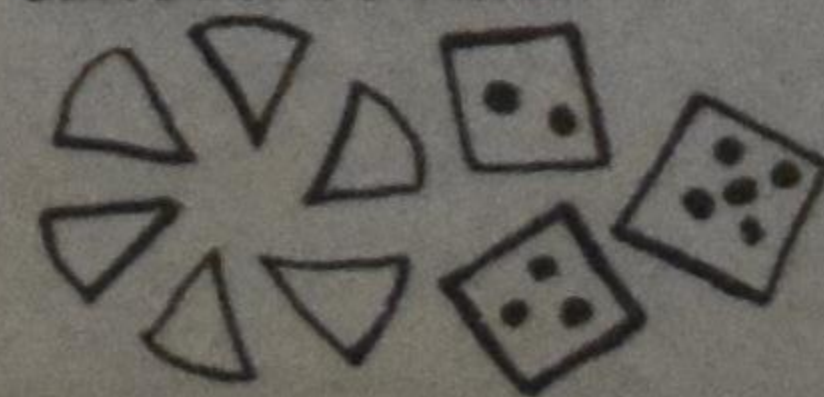
American, we as players have commented on that often, not knowing it was invented by Canadians.

I cannot see though, why God's people shouldn't be interested in entertainment and sports questions, although that's my weakest area.

What I mentioned many times was that there should be a Trivial Pursuit with all Bible questions, like you mentioned too. That would be a wonderful education, "while playing."

Ah, but maybe some of "God's people" might be against playing games with information from the Bible!!

I will be one of the first customers, you can count on that.



Mrs. W. de H.,
Guelph, Ont.

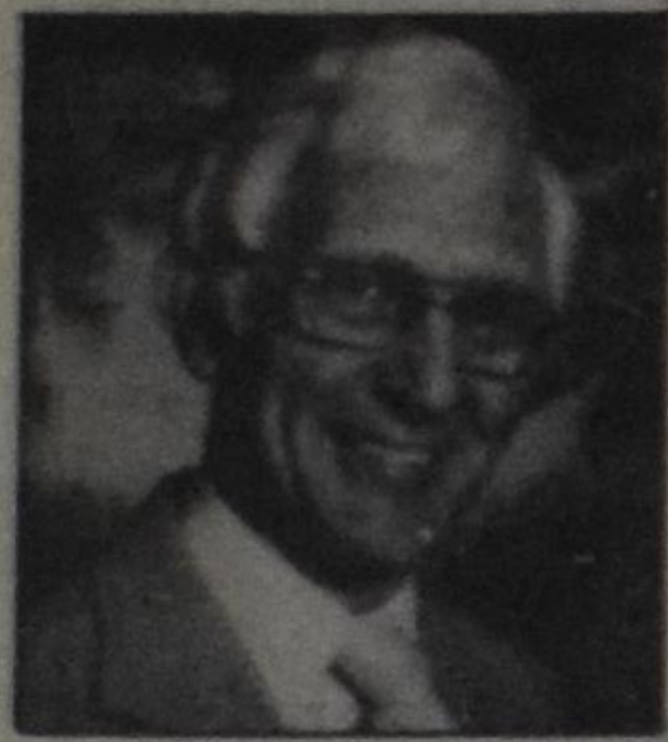
No evenhanded portrayal, please

It is now quite fashionable to depict the Soviet Union and the United States as equally menacing and imperialistic. Some Christians, especially those influential in the "peace" movement, are especially prone to this kind of "evenhandedness." Their pronouncements have a surface appeal, but they are dangerously misleading.

The two articles by Mr. Jim Van Oosterom (*Calvinist Contact*, December 2 and December 9) are prime examples of what I have in mind. Mr. Van Oosterom handles important events with some of the worst generalizations I've come across.

Of course, he's right in saying that you

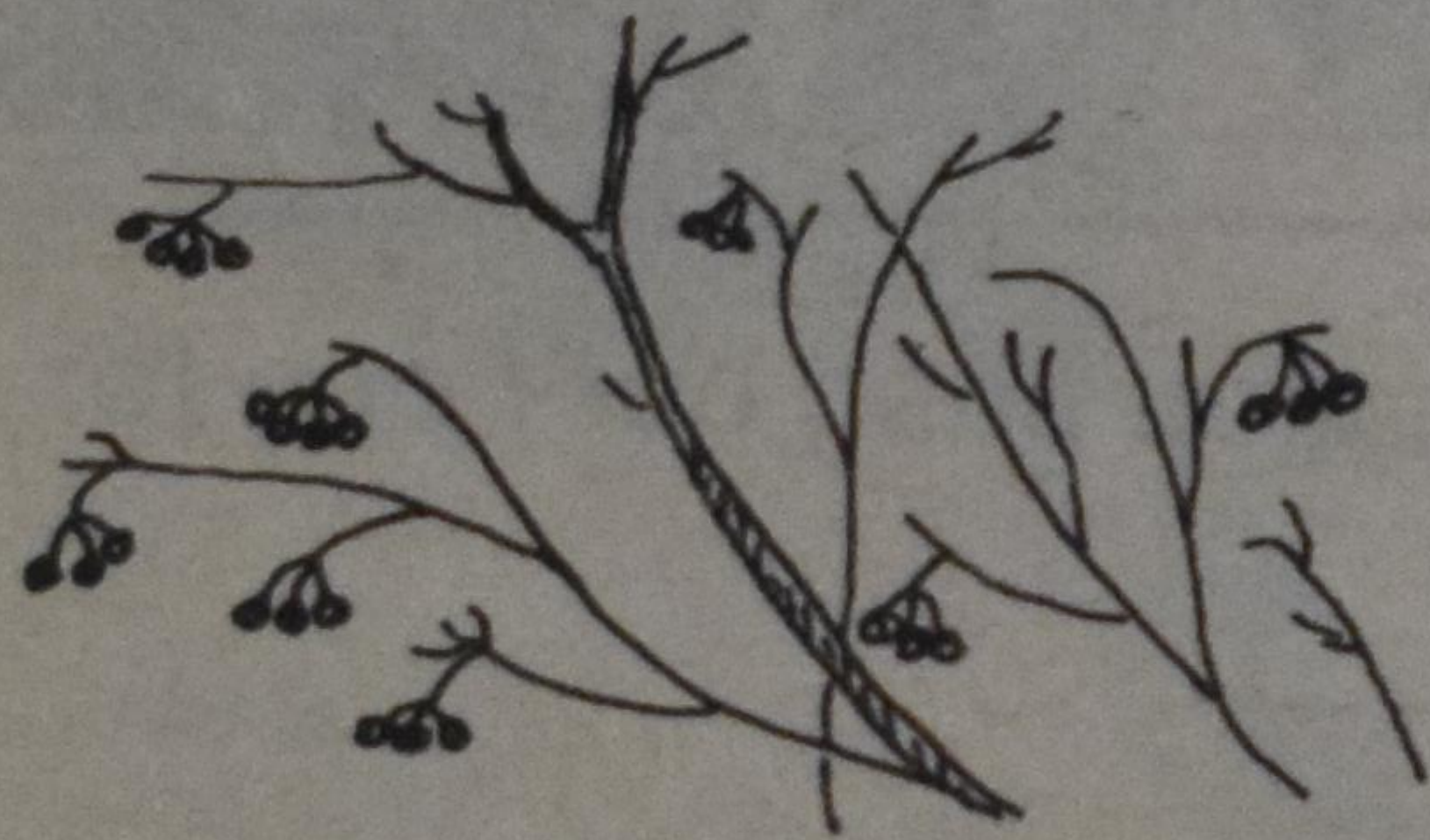
SKYLIGHTS/WILLIAM R. RANG



Poison berries

"Don't touch them, opa. They are poison berries." My five-year-old granddaughter Nicole looked at me sternly. "They will make you sick. You will die when you eat them."

Nicole was right. Alongside our home grows a lovely-looking shrub. In the fall it produces clusters of red berries, but not even the birds touch them. They really are 'poison berries.' I still don't know how Nicole knew, for she lives far from Ontario and had been visiting our home only for the first time. I assured her that I would not touch those berries.



No wonder, I mused, that the Lord put a child in the midst of the disciples and said, "For to such belongs the kingdom of heaven." Yes, it seems that children easily possess the elements of faith: trust, acceptance, and knowledge.

To my astonishment I read in one of our christian magazines the other day the statement that it is normal for youth to experiment. Parents should not worry so much when their young ones try out drugs, alcohol, and what-have-you. The very much misled misleading writer should have listened to Nicole. Should we experiment with poison berries, too?

"My thoughts are not your thoughts," the Lord said (Is. 55:8). If His thoughts were like ours, the Law of Exodus 20 would sound quite differently. "You should not commit adultery too often, but it is alright to experiment." "Honour your father and your mother in a number of situations, but remember: what they call wisdom is out-dated trash."

One of the beauties of the law is that God uses a word almost forbidden in our language and in our lives, the word 'no'.

One does not need a trained eye to see how easily and without any form of resistance numerous Christians adopt the ways of the world. Permissiveness is not dead yet and it has already killed its tens of thousands, also in the church of our Lord.

"You shall not." You shall definitely not.

It takes faith to understand that this calls for trust, for acceptance, and for knowledge.

Thanks, little granddaughter, for reminding me!

William Rang is Principal of the Christian School in Dunnville, Ont.

A further look at the "Magic Circle"

Eleanor Mills wrote an article entitled: "Come into the Magic Circle" on the Education page of November 25. The "Magic Circle" is part of the language arts program in which ten minutes per day are spent in a circle developing skills in listening, discussing and speaking concisely.

Ray Klapwyk, christian school educator for over 20 years, writes to point out that the program is not intended as a model. He cautions that the technique should be well understood and thought out before it can be applied from a christian perspective.

Dear Sir:

Having been a Christian educator for over 20 years, I express my appreciation to Eleanor Mills for promoting the use of Human Development Program materials in the classrooms of our christian schools. I have conducted H.D.P. teachers' workshops for an Alberta public school board for three years and am happy to add my endorsement.

Attitudes promoted by this program will go far to stimulate in children a sense of the "lovely" in Calvinism which you so aptly seek through your editorial of the same issue.

I feel, however, that I must add something to the following statement by Mrs. Mills: "The christian teacher would want to modify the suggested topics, or use those which are integrated into the christian curriculum."

This suggestion seems helpful, but my experience with program tells me that a lot of background in the aim and intent of the program as well as in the complexity and ordering of its techniques, is required by any teacher who desires to "branch out" into a personal, alternative arrangement of topics.

The danger in improvising is that the program is *not* intended to be a "vehicle for modelling" as Mrs. Mills suggests. It is intended to be a vehicle for free and open expression of feelings and ideas, both those of the children as well as those of the teacher, who is merely a circle participant even when she is leader.

Let us be frank in our assessment of a very successful tool in the humanist, secular classrooms of Southern California. Based on the notion that a child is by nature good and capable of

self-growth given an appropriate environment, the Magic Circle technique requires careful re-thinking as well as re-working before it can become truly suitable in a reformed christian setting.

I would challenge our community of christian teachers to produce a program of equally high calibre, which in fact can be a "vehicle for the modelling of christian faith by the teacher and for children to express their faith."

Ray Klapwyk,
Elyria, Ohio

Sorcery in the christian school?

The article "Magic Circle" by Eleanor Mills really shocked me, I certainly didn't expect this from a teacher in the christian school system.

Why use the word "magic?" In my dictionary, (The American College Dictionary) "magic" is defined as:

The pretended art of producing effects beyond the natural human power by means of supernatural agencies or through command of occult forces in nature. Synonyms: enchantment, sorcery, necromancy, witchcraft.

This is very dangerous!

How can a "Magic Circle" be an excellent vehicle for the modelling of christian faith, when the technique is occult?

One has to be very careful about what group techniques are being used in christian schools, especially such as taught by the "Human Development Training Institute." Is this a christian institute? One wonders, as there are so many human institutes geared towards development of the human mind without Christ.

I wish that more use would be made of the wonderful promises we have in the Bible, such as Col. 2:10. Only in and through Jesus Christ can faith be promoted in teacher and pupil alike.

Mrs. N. Van Delft,
Burnaby, BC

The word magic can be less sinister, as in "magic lantern" or the "magic" of music.
Editor

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

can't fight ideas with guns, but what does that statement really mean? Whatever it means, it is foolhardy to think that in the present world situation we do not need a strong defense against the principled imperialism of communism as it has come to expression in the Soviet Union.

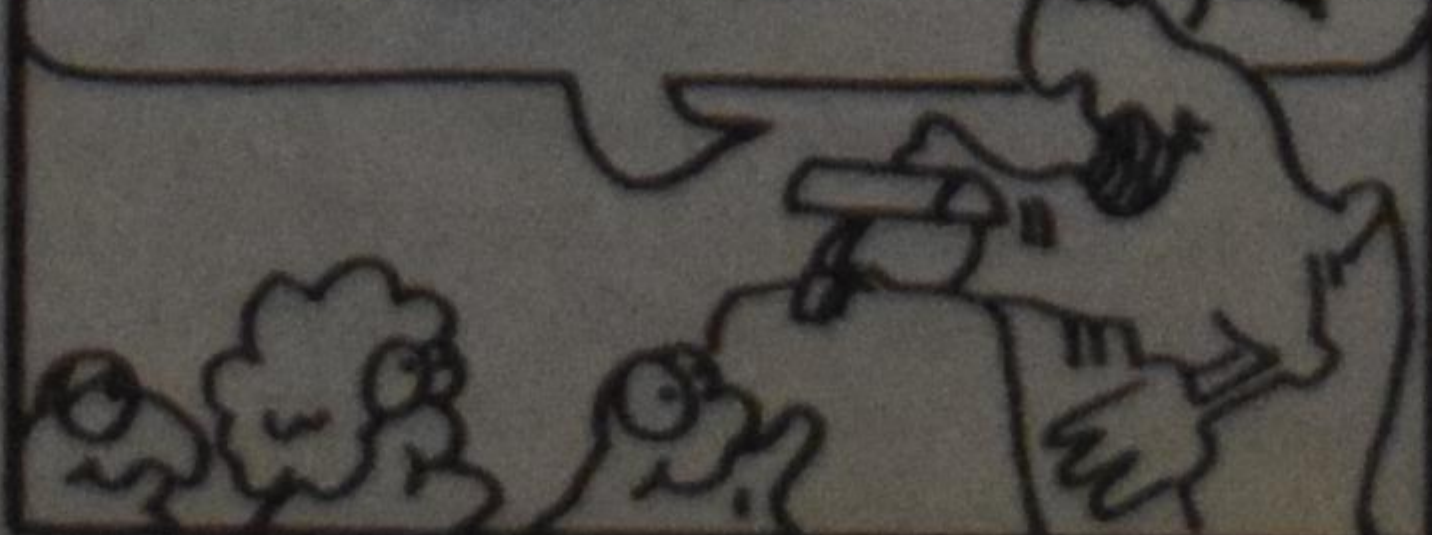
The United States now has the unenviable task of providing the bulk of resources for the defense of the West, while at the same time it is incessantly criticized by its own allies. Much of this criticism is unfair and often hypocritical. It overlooks the fact that the U.S., warts and all, is still an open and democratic society. And this criticism furthermore underestimates the beneficial effect (for all Western democracies) of the U.S.' willingness and ability to defend the West.

Mr. Van Oosterom has apparently

accepted the myth that the Soviet Union's aggressiveness can be explained in terms of its own need for security. To believe that is to fundamentally mis-

Pontius' Puddle

WELCOME, CLASS. ONCE AGAIN OUR TOPIC IS OVEREATING. TWO WEEKS AGO WE DECIDED THERE ARE WORSE VICES A CREATURE COULD HAVE, AND LAST WEEK WE...



understand the nature of communism. It also ignores the urgent warnings of those, like Solzhenitsyn, Sakharov and Grigorenko, who have personally experienced the brutality of communist totalitarianism.

Mr. Van Oosterom doesn't seem to

have listened to these warnings. Consequently, his articles are no help to a better understanding of a world situation that is already plenty muddled and bewildering.

Harry Antonides,
Willowdale, Ont.

CONCLUDED THAT STARVING PEOPLE WOULDN'T GET OUR LEFTOVERS ANYWAY. TODAY WE'LL EXAMINE THE BENEFIT TO THE FARMER.



RATIONALIZATION 101 IS A POPULAR COURSE !!!



Society

Anybody want some toxic waste?

Ben Vandezande

The Ontario Waste Management Corporation has been roaming Ontario in search of suitable sites for the disposal of toxic waste. Last May 17, the OWMC announced that it had narrowed its focus to the Golden Horseshoe, i.e. a euphemism for the land between Toronto and Fort Erie.

Much of Ontario heaved a sigh of relief. The wastes would not be in their backyard at least. In fact, a quick look at the map of potential sites is revealing. None of the industrial or commercial sites where much of this toxic waste is produced were considered acceptable locations for the treatment of these wastes.

Niagara peninsula considered

The OWMC was particularly searching for a safe place to landfill. Apparently the clay base of the soil provides an extra containment for a landfill. Hence the candidate sites are largely in the Niagara peninsula. The OWMC is studying all of these lands in detail in order to pick specific sites for final decision.

The sites being considered are fairly close to the major highway systems 401, 403, Q.E.W., etc. Very few of the sites are on land presently zoned industrial. Several of the sites are on land zoned agricultural.

It is important to remember that this site is intended to be a dumping ground for the province's industrial waste. Although the majority of toxic waste in the province is generated in "The Golden Horseshoe," several argue that the amount contributed by the peninsula is minimal. Niagara Falls wants the facility to be located where the most wastes are produced. The mayors of the other two municipalities affected have said no on similar grounds.

Who is responsible?

That raises an important question: "Who is responsible for toxic waste?" Isn't the company that produces them? Is it the consumer who uses many of the items that require production processes that result in toxic wastes? What about the farmer who uses many herbicides and pesticides and fertilizers which are produced by companies that contribute to the

toxic waste? Is government responsible for the disposal of that waste?

How we answer that will go a long way towards answering what should be done. One group, The West Lincoln Task Force Against Toxic Waste, takes a very firm position. Not only should the wastes not be in their backyard, they shouldn't be in anyone's backyard.

There are two main reasons for this position. First, the group believes landfill is not an acceptable method of disposal of industrial waste. Second, it is industry, not government, that has the expertise and the prime responsibility for detoxifying the wastes which it produces.

The group believes that such treatment is to be considered one of the costs of doing business and where it is impossible to detoxify products, then those products should be phased out.

In this context government should assume leadership in enforcing severe penalties on those who refuse to act according to such standards.

What is appealing is that this group cuts right through the double-talk to get at the core question of responsibility of the industry involved. The depressing reality is that government has not shown a willingness to deal with root causes when it comes to environmental problems.

We all share responsibility

As the OWMC process moves on towards the selection of specific sites we may forget to ask some of these basic questions. We may accept the assumption that it is government's problem of what to do with these wastes.

It is interesting to note how relieved many municipalities were when the site selection excluded them. Now it is not their problem right?

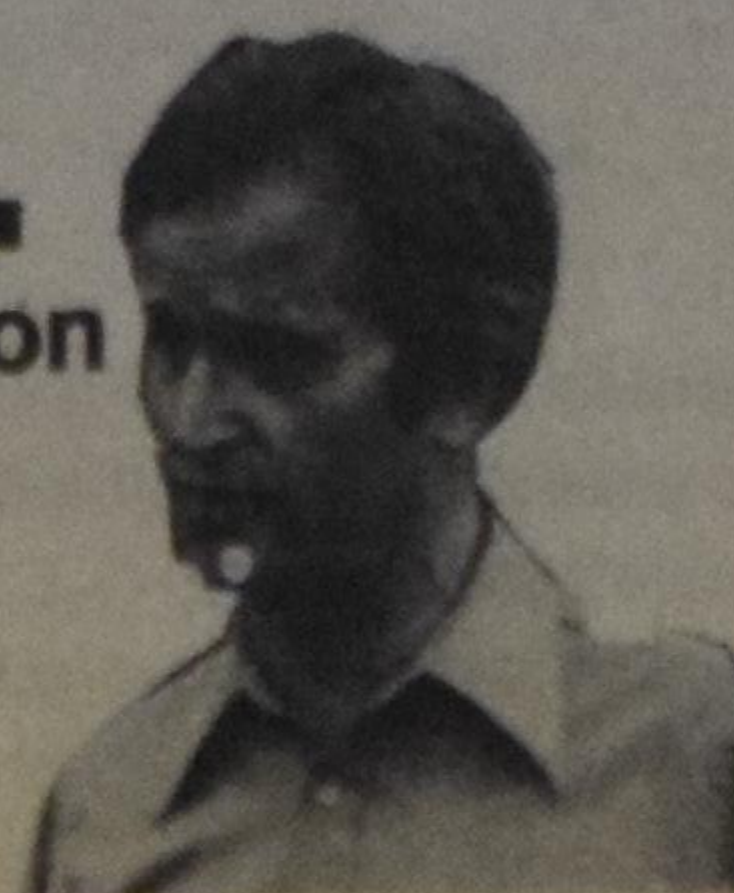
Not quite. We all share the responsibility for what is produced and how by the products we consume. Toxic wastes are our problems too. Now that the site selection process has focussed on sparsely populated areas, there will not appear to be much concern. There certainly won't be a strong political reaction. That is unless all people in Ontario accept their responsibility for these wastes.



O God, our help in ages past, our hope for years to come

Cross examination

Dr. Bernard Zylstra



Is is a very old tradition in my family. On New Year's Eve, right after midnight, my father would take the Bible, and we all knew exactly what he would read. Psalm 90, a prayer of Moses, the man of God.

"Lord, thou has been our dwelling place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God."

And then, on New Year's Day, right after breakfast, my father would again take the Bible, and we would again know precisely what he would read. Psalm 91.

"He who dwells in the shelter of the Most High, who abides in the shadow of the Almighty, will say to the Lord, 'My refuge and my fortress; my God, in whom I trust'."

What connection can there possibly be between God's promises made in Psalm 91 and the world's problems in 1984?

In 1984 several million fetuses will be aborted, in Canada and America, as they were in 1983. How can we say to the unborn: "The Lord will deliver you from the snare of the fowler. Under his wings you will find refuge?"

In 1984 millions of people, particularly children, will die of hunger, especially in Asia, Africa, and South America. How can we say to the famished: "The Lord will deliver you from the deadly pestilence; He will cover you with his pinions?"

In 1984 the killing of innocent civilians in Lebanon will continue, despite the presence of peacekeeping forces from England, France, Italy, and America. How can we say to the inhabitants of the Palestinian camps and to the citizens of Beirut and Tripoli: "You will not fear the terror of the night, nor the arrow that flies by day?"

In 1984 the terrorist squads of the Irish Republican Army, the Palestinian Liberation Organization, and the paramilitary forces of the El Salvador government will continue to place

their bombs in busy London streets, in Jerusalem buses, and in the villages outside of San Salvador. How can we say to the faceless victims and the horror-struck bystanders: "No evil shall befall you, no scourge come near your tent?"

In 1984 America and Russia will continue the production of nuclear weapons. The deployment of Pershing II missiles in NATO countries will continue. Russia will expand the number of its nuclear submarines in the Atlantic, just off the coast of New York, Philadelphia, Washington, and Boston. How can we say to the 400 million inhabitants of Europe and the 250 million people in North America: "The Lord will give his angels charge of you to guard you in all your ways?"

In 1984 the war between Iran and Iraq will continue, senselessly slaughtering the armies of nations both belonging to the religion of Islam. How can we say to the peoples governed by maniacal rulers: "A thousand may fall at your side, ten thousand at your right hand; but it will not come near you?"

Indeed, what connection can there possibly be between God's promises made in Psalm 91 and the world's problems in 1984? How can we still sing the ancient song: "O God, our help in ages past, Our hope for years to come?"

There is a connection! The connection is spelled out in Psalm 91 itself. In its last lines, the Lord Himself is speaking to his people. He points out the *covenantal condition* for His protection:

"Because he cleaves to me in love, I will deliver him; I will protect him, because he knows my name. When he calls me, I will answer him; I will be with him in trouble."

In all covenants there are contained *two* parts, as we know from the reformed baptismal form. First, God speaks; second, we must listen, and obey God's Word.

The trouble with the world today is that we no longer listen, no longer fulfill our part of the covenantal bond between God and the people He has made. That does not mean that we can immediately link the death and destruction and famine of individuals to God's leaving us in the lurch.

But it does mean that if the peoples of the earth begin to call upon God again in 1984, we can expect that the Lord will answer us. And then the promise of Psalm 91 will be a reality: "Because you have made the Lord your refuge, no evil shall befall you."

Bernard Zylstra is President of the Institute for Christian Studies.

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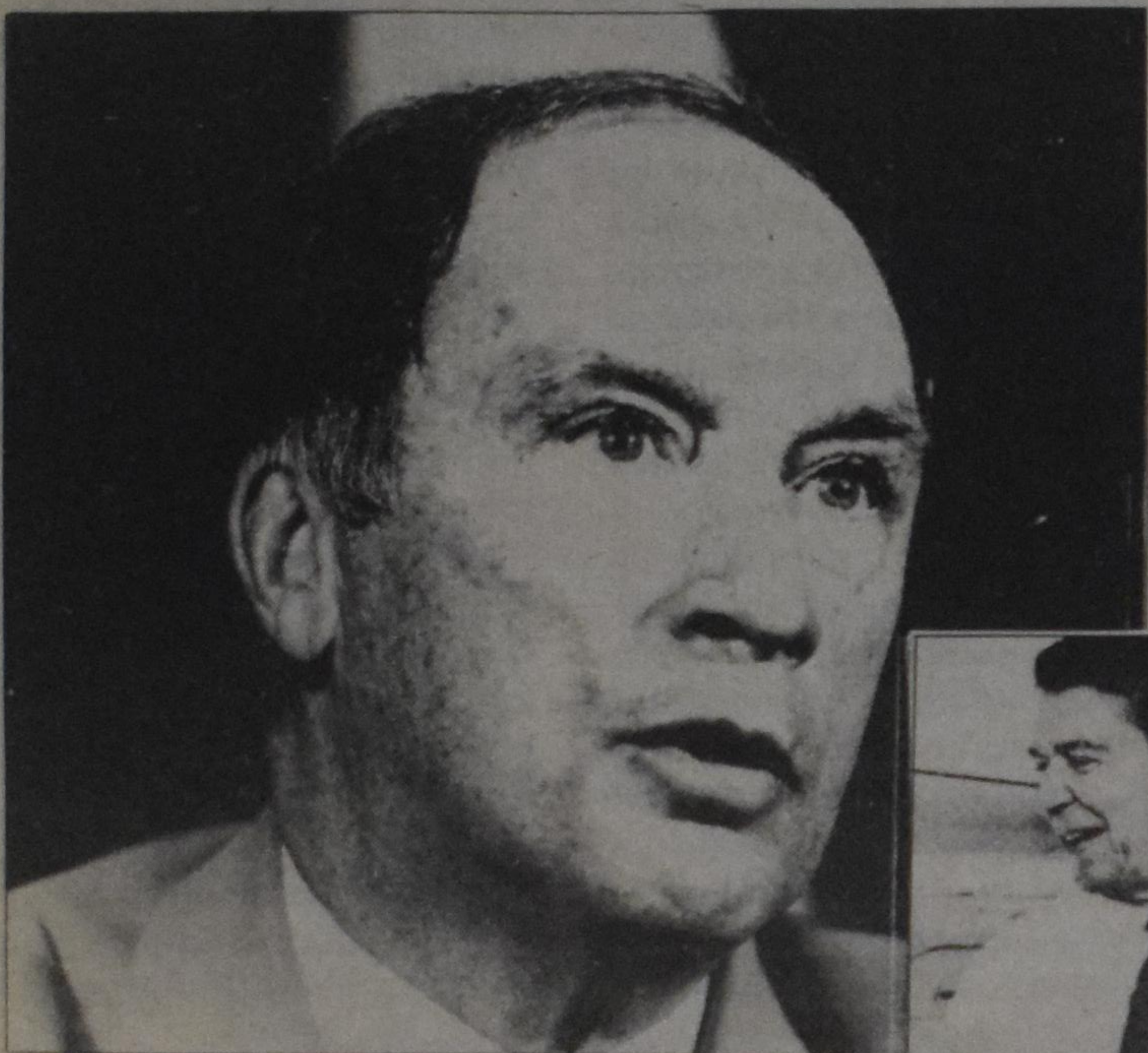
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News

Trudeau wages peace



(Dec. 16 editorial in the St. Petersburg Times, Florida)

Pierre Trudeau's peace initiative may have received a cold shoulder in Washington Thursday, but Canada's prime minister speaks for millions around the world when he calls for more emphasis on peace and less on military power.

As the stalemate between the United States and the Soviet Union increases world tensions, Trudeau's attempt to reverse the trend toward conflict and arms escalation offers a glimmer of hope as one world leader tries to wage peace between the superpowers.

The bellicose signals from Washington, U.S. isolation in the United Nations and the spreading anti-Americanism in the world have frightened our Western allies. And Trudeau is right when he says that peace is too important to be left dangling in the chasm between Washington and Moscow. It is the responsibility of other nations to join him in urging the superpowers to negotiate.

Since October, Trudeau has circled the world seeking support for his proposals, which include a meeting of all five nuclear powers, a ban on testing anti-satellite systems and an expanded nuclear nonproliferation treaty. Generally, he has been warmly received because other world leaders appreciate the urgency of getting the East-West dialogue going again.

But it is the United States and the Soviet Union that need the push to the peace table and they remain locked in a standoff.

President Reagan's brushoff of the Trudeau initiative was expected. His angry rhetoric has been a major cause of the deterioration in U.S.-Soviet relations, which is the main threat to world peace. He has responded to crises with military force rather than diplomacy.

Although some Pentagon leaders may discount the disarmament campaign as interference because they view Canada's contribution to NATO as meager, Trudeau eloquently stated the need for moral leadership in a world at the brink.

"A country is not strong because of the size of its army and it's not powerful because of its great balance sheets," Trudeau declared. "A country can be influential in the world by the size of its

heart and the breadth of its mind."

That was more than a defense of Canada's peace initiative. It was a declaration that the fate of the world cannot be left to Mr. Reagan and Soviet leader Yuri Andropov. It was a challenge for other nations on the firing line between the superpowers to wage peace aggressively. And it was a plea for the United States to exert new moral leadership in the cause of peace by doing what is right while protecting our national interests.

The breakdown of U.S.-Soviet talks in Geneva in limiting medium-range missiles in Europe makes Trudeau's peace initiative even more urgent. He seeks a conference of the nuclear powers — the United States, the Soviet Union, Britain, France and China — to negotiate global limits on nuclear weapons.

"I think what's happened is we've all hung tough and the Soviets have hung tough, too," Trudeau said. "So what do we do after we've all hung tough?"

Does the standoff continue as the threat of confrontation increases? Or will East and West join negotiations to seek peace?

Trudeau has pointed the way the world needs to go.



Soviet christian receives harsh prison sentence

RIGA, U.S.S.R. (CRI) — A Soviet court on December 5, 1983 handed down a particularly harsh sentence to Janis Rozkalns, a Latvian Christian leader here, informed sources report to Christian Response International (CRI). Convicted on charges of "anti-Soviet agitation and propaganda," Rozkalns received a five-year prison term and three years of internal exile.

While five-year prison terms have been handed down by the Soviet judicial system before, recently some imprisoned Christians have received milder convictions of two to three years.

For Rozkalns, a 33-year-old Baptist, this episode began when police searched his residence in January, 1983. During the search, officers confiscated 40 bibles, a number of religious books and copies of the United Nations Declaration on Human Rights and the Helsinki Final

Act.

Arrested in April, Rozkalns was originally scheduled to go on trial beginning October 26. In an attempt to monitor the case, CRI lawyers were in Riga at that time; however, proceedings were postponed. The CRI lawyers were unable to gain visas to return to Riga for the rescheduled trial which began on November 21 and lasted through December 5.

Sources say this was "a great show trial;" that Soviet authorities, by broadcasting reports on television, displayed the force they are willing to use against Christians involved in evangelical activities.

Before his arrest, Rozkalns, his wife Gunta, and two children had applied to immigrate from the Soviet Union. Their request was denied, apparently without explanation.

The Back to God Hour on the move in British Columbia

COQUITLAM, B.C. — Vancouver is a long way from Grand Rapids and Chicago but never too far for the powerful message of the Back to God Hour.

Jack Thalen, Canadian representative, has been very active in the last year and has not forgotten the West. Local church representatives sponsored, for the first time, B.T.G.H. rallies in Victoria, New Westminster and Abbotsford. Over 1000 people attended.

Rev. Juan Boonstra explained the great things that are happening in South America through the broadcasting of our radio ministry. Mr. Albert Wisselink, our B.C. representative, is keeping himself busy informing us all regarding this most important work of spreading the Good News around the globe.

Even if we live far away from the source we are happy that people like Jack, Albert and ministers of the B.T.G.H. are showing us how God works through this ministry. We ask you to continue your prayerful and financial support.

Closer to home we are planning another set of rallies, and, if we get enough people, a trip to the East where we can visit the B.T.G.H. headquarters and other places such as Grand Rapids and Niagara Falls this spring.

As you can see, the B.T.G.H. is also doing its work in B.C.

If you live in the western provinces and like to get more information or like to get involved in this most important work, please don't hesitate to contact Jack Thalen (416) 824-7637 or, out West, Albert Wisselink (604) 465-5259. Maybe you would like to join us this spring for that trip out East.

Through all this involvement we realize that the Back to God Hour is also our business. Slowly but surely the B.T.G.H. is finding a warm spot on the West Coast.

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Church

Pastoral Pondering

On hearing the word

Nicholas Terpstra

The scene is a familiar one. It is at the point in the worship service when the Scriptures are read. The passage is announced and, to the murmur of many turning pages, the congregation finds the place in their pew bibles. As the Word is read, the people follow individually.

Cast a glance about the church at this moment and you will see few faces. Pew upon pew of worshipper is held to the printed page, looking down intently and marking each word as it comes from the reader.

The passage concludes and with a chorus of thuds, the bibles are returned to their racks. The people look up again and the service proceeds. What has happened?

Nothing unusual. We are accustomed to following along when words are read, in everything from the diligence of a church service to the rather puzzling and tiring custom of reading distributed reports at meetings.

Something is lost

Something intangible seems to be lost when we approach the reading of the Word in this way, particularly in a worship service.

There is a special quality to the act of simply listening, to hearing the Word without benefit of a personal text. Without this personal copy, it becomes necessary to listen more attentively. In the process, the power and poetry of the Word begin to open up in ways not always apparent on the printed page. Relieved of your copy of the script, you are thoroughly taken up in the drama of hearing God speak to His people.

It is a speech in which justice is measured out with mercy in cadences of love. The full wonder of God's Word as his gracious communion with his people given once and refreshed ever since by the work of the Spirit in the heart of the hearer, becomes clear as the words gain a vibrancy no page can contain.

The listener participates

Part of this experience is familiar to anyone who has ever listened to a story being read. In bypassing the eyes, the words go straight to the imagination, recreating the fullness of the scene in the leisure of the listener. The listener participates in the story by simply listening. Without any great effort beyond concentration, the story takes over the senses and so involves the listener directly.

By comparison, the act of reading puts distance at times between the reader and the story. It is hard to become lost in imagination when bound to the black and white of the page and held back by the simple effort of having to follow the words.

In listening, the wonder of the relation of the oral word and the aural response (should we be surprised that those two words *sound* so similar?) opens up; it is the wonder of participation.

It is this sense of wonder which makes *hearing* the Word so enjoyable, and this participation which makes it so necessary within the worship service. For worship is active praise of the God full of wonder. In worship wonder becomes tied up with participation. Open-mouthed in awe of grace, we realize that our participation is not simply that of individuals recreating a story.

We are children transfixed by the mercy of God, participating through Christ in a covenant which mocks sin. The Word of God in worship is a call to the communion of that covenant — God speaking to us and calling us into the fullness of life as his people.

(Reprinted from the Jan./Feb. issue of *Vanguard*).

Press Parade

Going to church must be a celebration

I would like to have a discussion with all our younger couples especially and some young people and older people might as well listen in. I have heard that it is becoming more and more a custom to come once to church. You know what I mean. I mean one service per Sunday and usually you'll be there in the morning. It is getting so far, that some of the still faithful couples feel like odd balls for attending. I also understand that many younger couples have become members of our church at a later age. In your earlier church life you were accustomed to go once a Sunday to church at best. Now that seems to become more and more the custom in your families.

It also becomes the custom in some other families. So I don't blame it entirely on the fact that so many had different church attendance experiences in their younger life. Many of those now absent in the evening services had a number of quick courses in catechism classes before they made public profession of faith. You still sometimes may feel that your knowledge is lacking somewhat. Well, but you should know, that especially our regular evening services are meant for the further instruction in what our church teaches. You are of all people in the worst position to skip those evening services. I also think it is not fair to stay away. When you made public profession of faith you promised that you would

"do all you can, with the help of the Holy Spirit, to strengthen your love and commitment to Christ by sharing faithfully in the life of the church" What of that promise now? Honestly, I am convinced that you do not serve your Lord all that well, when you cut down your worship services to a minimum. And you are not serving yourself well either. Your spiritual life is not built up as well balanced as it could be. Moreover you do your children a bad service too. They may eventually not even go once a Sunday to church anymore. Tonight we are starting a new series on the Heidelberg Catechism and we start with that beautiful Lord's Day which gives a testimony of what faith in Jesus means. One point in

which most members of our church are very weak is to give a testimony. Faith is hidden too much as a private matter between them and God. We all must learn to express what our faith means to us. Now if you don't come to church tonight you miss out on another wonderful opportunity to learn, to learn to live as God's children. I am sure you all need to learn. Ah, there is no baby-sitting supplied in the evening service! Well, at least one of each couple with the younger children can come. Moreover ... if you stick a few heads together, you have a baby sit arranged in no time flat. In short, don't short-change yourself by short-changing your Lord in serving Him.

Lammert Slofstra,
Simcoe Chr. Ref. Church

Fewer students at theological school in Kampen, more at Calvin

KAMPEN, Neth. (RES) — A report from the curators of the Theological School of the Reformed Churches in The Netherlands (GKN) notes a decrease of 58 students between December 1982 and December 1983. The decrease is mainly due to fewer doctoral students and active pastors doing advanced work. Other figures indicate that almost all graduates become ministers in the GKN.

Calvin Theological Seminary (Christian Reformed Church in

North America) has had a 15% enrollment increase both this year and last. The registrar John Vander Lugt ascribed the jump to an increased number of students pursuing second careers and an increase in the ranks of unclassified students.

Five new Hispanic students have come to Calvin from Chicago's Spirit and Truth Fellowship (a congregation of second-generation Hispanics that recently joined the CRC).

Church News

Christian Reformed

Called

— to Brampton, 2nd Chr. Ref. Church, as pastor for the elderly in Holland Christian Home, Rev. J. Van Dijk of Winnipeg, Man.

Declined

— to Georgetown (Ont.) the Rev. Henry Katerberg of Wellandport

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Rev. Robert De Moor, 20525 - 72 Ave., Langley, BC V3A 4P7; telephone: (604) 533-2318.

The answer is stewardship

Stewardship is the answer to economic problems, says a noted Dutch economist. Speaking in Barneveld, Netherlands, to a conference organized by the Evangelical Societal Consultation, a group opposed to "consumerism Christianity," Dr. Bob Goudzwaard declared that the solution to today's economic and political problems lies in practicing stewardship, particularly in involvement with the Third World. Professor Goudzwaard, who teaches economics at the Free University in Amsterdam, pointed out that in Western society stewardship over the

earth has been replaced by the drive toward production and achievement. Nature is no longer being cared for and protected, but is used to build and achieve. One resultant evil is environmental pollution. Another area in which Western countries have failed, according to Goudzwaard, is in the relationship between rich and poor countries. True giving means the giving of one's self out of compassion for the neighbour. On the other hand we give only out of our abundance after we have first secured our interests.

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Role of the Church in diaconal terms

Kathy Vandergrift

The Council of Christian Reformed Churches in Canada struggled again with the role of the church in the public life of Canada. The discussion has continued for years, but one important dimension has not received much attention.

Both sides in the ongoing debate have based their arguments on the proclamation of the Word as the major task of the institutional church. Those who say the church should address public decision-makers argue that the church has a responsibility to preach the full gospel, also to our nation. Those who say the church

should not be involved in the public arena argue that the church should preach to its members and converts who in turn present those beliefs in the public arena. The two approaches, of course, are not mutually exclusive.

The area which does not receive much attention is the relationship between the diaconal role of the church and the public arena. Perhaps that reflects the less prominent role of deacons in most reformed churches.

It is clear from the New Testament that the diaconal ministry is a proper role for the institutional church. It is also clear that charity without justice does not meet the Bible's

standards. If we provide food for the poor in Haiti, but continue unfair trade practices with them, we steal with one hand what we give with the other. A missionary made the same point when he responded to a question about his public involvement by saying, "The people they are killing are the people I was preaching to."

In one neighbourhood church agencies helped to rebuild a community as a diaconal outreach program. When that neighbourhood faced a political threat, could the church refuse to help, because now it meant going to city hall? When refugees sponsored by churches cannot get English instruction, do we say nothing? The recent publications of the Christian Reformed World Relief Committee (CRWRC) also emphasize that working for justice is part of the diaconal ministry, but we still need to bring that dimension into our decisions about addressing the government.

In our specialized society advocacy can be a major part of a diaconal ministry. The Bible also asks God's people to be a voice for those without power,

the poor and the alien in Israel, or those without a voice, the widows, in the decision-making process.

My own experience in city politics has demonstrated the importance of that role. Even the wisest decision-maker needs to hear about the effect of the decisions he or she faces. In some areas of the city a church with an active diaconal program is the best agency to provide that information.

More attention to the diaconal side would bring some healthy changes to our public witness. First, it would change the way we enter the public arena and remove some of the potential divisiveness in our present model. Traditionally reformed churches have made pronouncements on selected public issues, e.g. abortion, war. The statement is logically deduced from the Bible and presented with an air of final authority. Of course, church members who don't agree get very upset.

Statements based on a diaconal concern for justice would be more pastoral than pontifical; they would place greater emphasis, for example,

on making public leaders aware of injustices within the communities the church is serving, on being a voice for those without voice in the corridors of power. Of course, they must do that in a way which reflects biblical teaching and with authority, but the character would be different.

Secondly, more attention to the diaconal side would mean a greater role for local churches. Injustices perceived in one community may need national attention and the national church agency should be the advocate, but the link with life in local congregations would be stronger.

Third, a better balance between the diaconal and the word proclamation sides might help all of us to bring our word and deed ministries closer together. Elders, deacons, evangelism committees, and committees for contacting the government would be more like limbs of one body, bringing an integrated witness to the one Christ.

Kathy Vandergrift lives in Edmonton. She is a member of the Committee for Contact with the Government (CRC).

Trivia

1. The longest verse in the Bible is ...
2. The shortest verse in the Bible is ...
3. Before the New Testament was composed, the Old Testament was called ...
4. In Greek, the language of the New Testament the word "Gospel" means ...
5. In a parable in Judges, the trees decide to choose a king. The olive, the fig and the vine refuse the offer to reign. Finally the ... agrees to serve.
6. The first five books of the Old Testament are collectively known as ...
7. Even Pharaoh could not marry off a daughter without a dowry; the dowry of Solomon's bride was ...
8. Joseph's jealous brothers, who had him sold into slavery, unexpectedly ran into him again in Egypt. The agent of their reconciliation was ...
9. In a certain vineyard near

- Timnah, Samson killed a lion with his bare hands and later found in its carcass ...
10. The shape of Noah's ark was ...
11. The Exodus delivered ... Hebrews from Egypt.
12. The last of the five books of Moses, Deuteronomy, takes the form of ...
13. Which of the major Jewish holy days is not mentioned by name in the Old Testament?
14. The number of years that elapse between the last book of the Old Testament and the first book of the New Testament is ...
15. How many pairs of every kind of fowl and clean beast were on board Noah's ark?

Trivia answers
1. Esther 8:9, 2. John 11:35, 3. The Law & the Prophets (Matt. 7:12), 4. Good News, 5. Bramble (Judges 9:15), 6. the Torah, 7. the ruined city of Gezer (I Kings 9:16), 8. a silver cup, 9. a swarm of bees & honey, 10. rectangular, 11. more than 500,000 (Ex. 12:37), 12. three farewell speeches by Moses, 13. Purim (Esther 9:26), 14. 436, 15. 7 (Gen. 7:1-3).

Non-whites permitted to attend White services in West Cape

CAPETOWN, S. Africa (RES) — The West-Cape Synod, the most progressive regional synod of the Dutch Reformed Church in South Africa (NGK), has decided to open all worship services to all believers regardless of race. This means that no white church in the West-Cape may bar blacks from any service for any reason.

The synod also decided to recommend to the national synod of the NGK, which will meet three years from now, to open church membership in all the NGK churches to all non-whites. Since this is an issue that concerns the whole church, such an action can be decided only by the general synod.

The West-Cape Synod maintains that the crucial difference between the NGK and the Dutch Reformed Mission Church (NGSK) in race

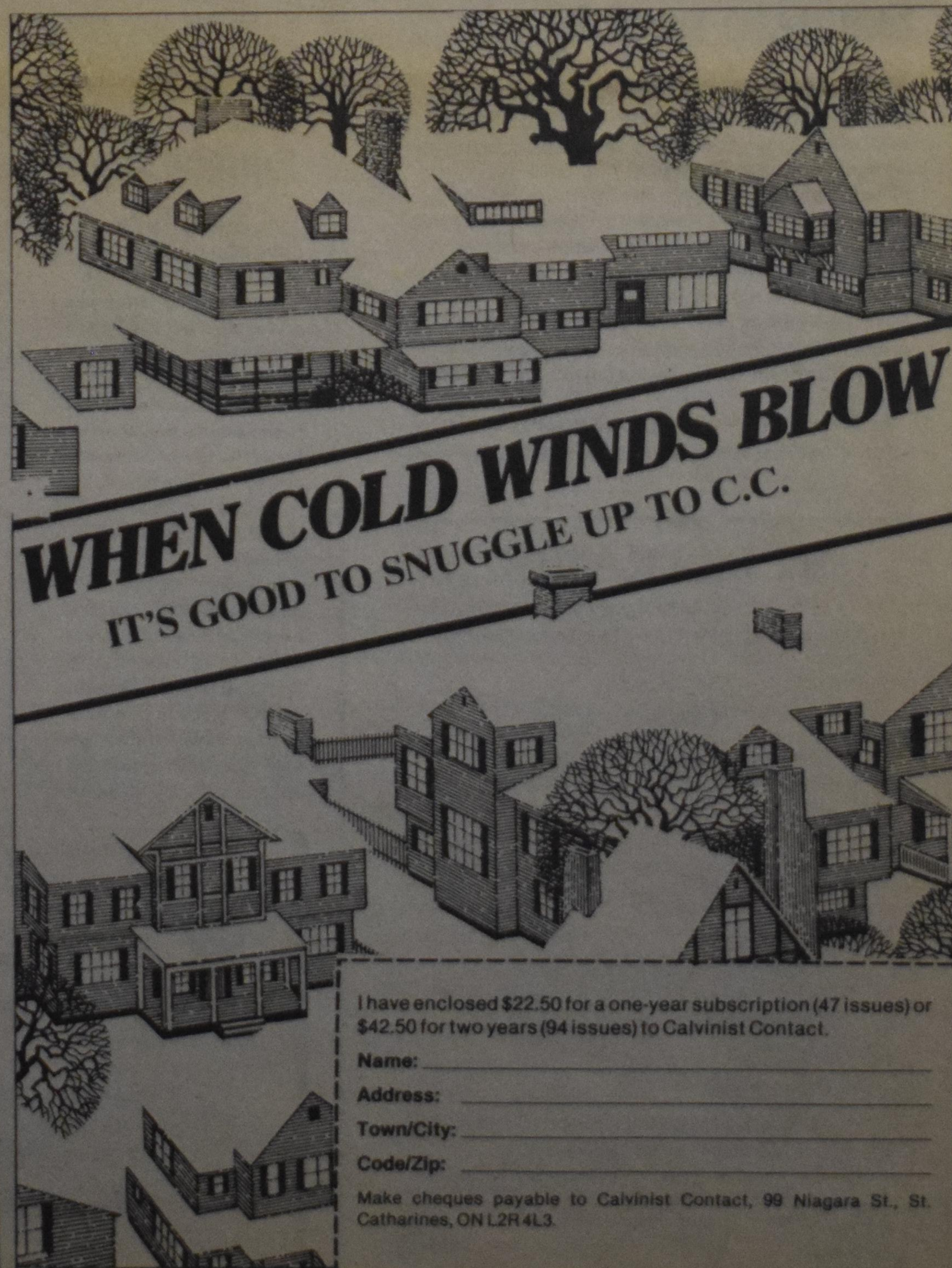
relations is their evaluation of apartheid. While the latter views apartheid as racism, the former sees it as a legitimate expression of racial awareness and as a form of love for the identity of one's own people; only its absolutization is sin.

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School

Chalkmarks

New broom sweeps clean

A substitute janitor who was mistaken for a substitute teacher taught a full day of classes a Redford High School in suburban Detroit.

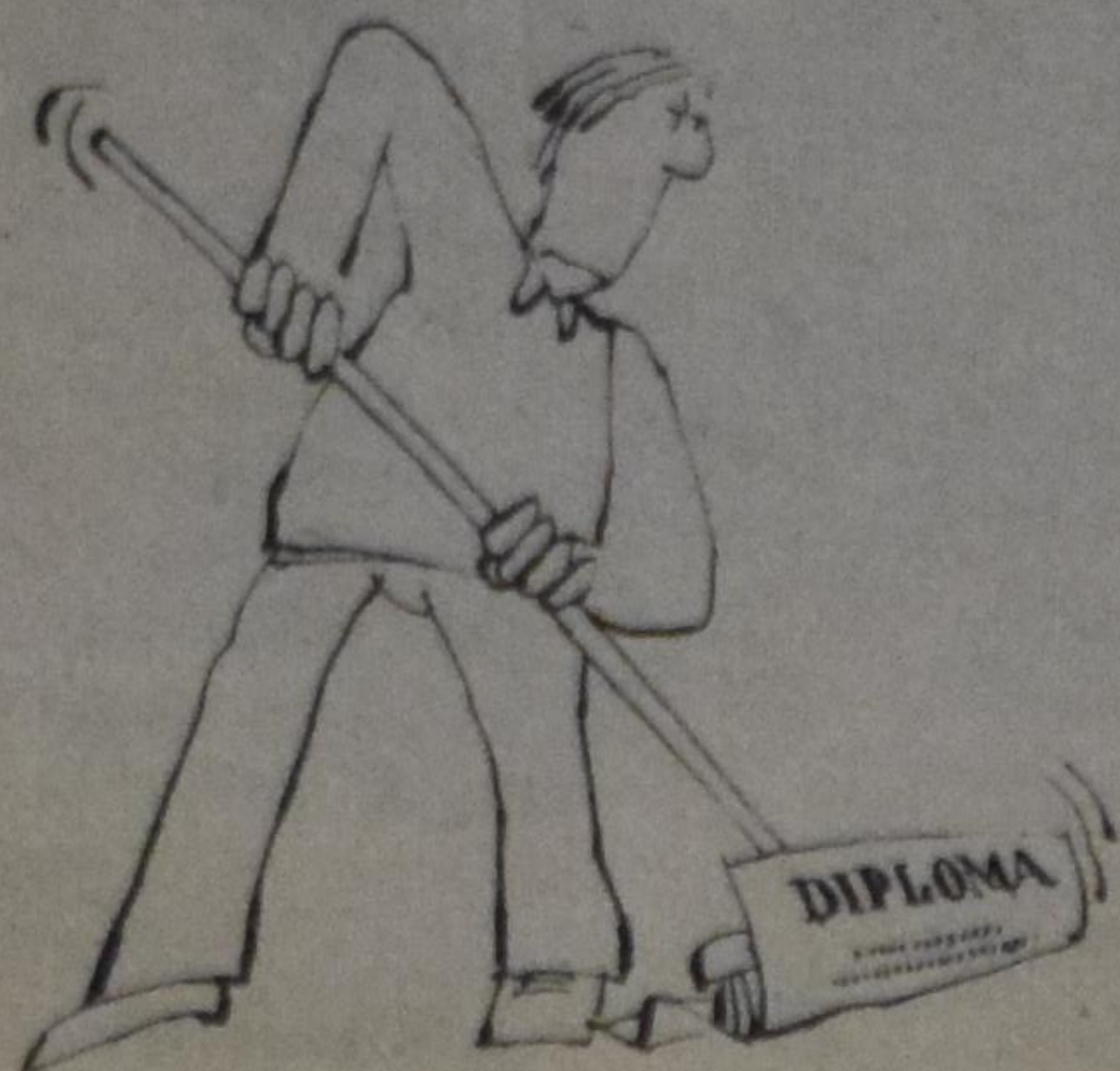
The janitor, Andrew Ransom, reported to the school office in the morning, told the secretary that he was a substitute, and received lesson plans and room assignments.

After teaching social studies classes and supervising study halls all day, Ransom told the secretary that he was really a janitor.

The school's head custodian remarked, "He was educated enough so he was able to carry out the duties. They all say he did a good job."

Redford principal, Walter Adams, claimed, "It was a one-in-a-million incident."

(From the Nov./Dec., 1983 Christian Home & School



Delicate beauty

The frost vainly tries to conquer all it sees. Like some insignificant force trying to subdue one greater than itself, it clings to the snow fence and transforms the chain-link fence into an almost solid wall of white.

The barren trees are frozen into icy statues and each needle of the pine tree is sheathed in blades of ice. Clouded windows and television aerials hung with delicate lace allow the frost to enjoy its temporary victory.

However, the cold and the poet's pencil are its only allies; as the sunlight emerges — a shower of tinkling crystals — the frost is as if it never was. The clear, pure beauty slides off the roof's edge and becomes a pool of murky grime.

Michael VanderMeulen

Michael is a student at Calgary Christian School

Quinte Christian High builds gym

The December issue of **The Median** from Belleville's Quinte Christian High School, contained the following enthusiastic report:

We are building a new gymnasium! We have a project manager! The pledges are in! Final prices are almost complete! The drawings are complete! The city approved the site plan!

Hurdle after hurdle has been met and overcome. Having Tony Wielemaker offer to be the initial project manager came at the last minute but was it good to hear! Tony's job will be to get the foundation up. On Monday, November 14 work started on the site.

Lisa Fledderus is the office manager/secretary for the

project, who does all the administration. She is doing well at her new job.

Jasper Keizer will be working with Tony for some time and will

take over the project manager's job into the new year.

Do drop by and take a peek at the site when you are passing through.



Rocky Christian school operating again

Ellen Zwart

Peter Valkenier of Rocky Christian School writes in the December 1983 issue of the *Prairie Patchwork*, about the rebuilding of the school. A fire gutted the interior of the school almost a year ago on February 26. Temporary quarters were found in the

education wing of the nearby Rocky Christian Reformed Church.

Says Mr. Valkenier: "After a month of intensive investigation by the insurance company, they informed us that they would cover 100 per cent of the actual fire damage, but not for bringing Rocky Christian up to

1983 building specifications."

"This differential would amount to approximately \$80,000 to \$90,000 and would have to be borne by the Society. Extra funds were needed. Within weeks a Fire Walkathon was organized. That venture plus donations from individuals, churches and CSI schools have netted Rocky Christian about \$35,000."

About half the school was redesigned in the building project. The school community remains confident, however, that the Lord will provide ways to cover the rest of the money still needed. They are convinced of his care in their endeavours.

Two experiences arising from the fire can be lessons for other christian schools, writes Mr. Valkenier.

1. It is imperative that every school files accurate inventories of contents.
2. Be certain to carry adequate insurance coverage.

Apparently, there are insurance companies that do handle upgrading coverage.

The Rocky school is grateful to the christian community at large for their assistance and concern.

Female students limit chances

An Ontario Ministry of Education survey indicates that female students, through course selection, are limiting their chances of entry into technical and professional fields.

The survey, done in 1980, marks the first time that the Ministry collected course enrollment data by sex. The survey covered intermediate, senior and honour level courses.

In general, female participation rates significantly exceeded those of males in: consumer studies, guidance, English (Honour), French, Italian, German, Spanish, biology, family studies, law, man in society, world religions, art, dramatic arts, visual arts.

music, and business studies courses.

Similarly, male participation rates substantially exceeded those of females in: physics (Senior), general science, chemistry, environmental science, geology, physical geography, regional geography, human geography, urban geography, calculus, algebra, relations and functions, computer science, senior mathematics, physical and health education, and technological studies courses.

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Honestly assessing our tasks within the christian school

Co-labouring for the King

Nick Ringma

Sometimes it is easier to be kind than critical. Nick Ringma contends that in our christian education communities, we often overlook our responsibilities or the authority that allows us to exercise that responsibility as parent, teacher, board or committee member. He makes a plea for truthful evaluation and critique of the system and each other where that affects the educational enterprise. Mr. Ringma warns parents that their involvement should be an informed one.

Because parents are such proud creatures and teachers so perfect our school systems have evolved a glorious scapegoat called the "board." The local school board tries by various measures (rules, hiring, discussing, cutbacks) to effect control over the school organization.

Failure and frustration abound. So does success and satisfaction.

The greatest weakness of any organization is its **structure**. That simply means that the very things that drive people to act together will focus on their sinful nature and give rise to a structure which, like the individuals who agreed to collaborate, is sinful.

It appears that schools, like corporations, operate without a lot of input from shareholders. To that end ... three views of school organization get confused.

Two extreme positions

1. Management by staff

The active staff in any organization, often desire to effect control by mere presence and "expertise." The kind of practical problems that arise from this management by professionals is evidenced in every public sector of our lives.

Some examples where the staff employed by a group of people because of their "special" expertise begins to change the direction or nature of a group of people, can be found in many areas of the civil service where bureaucrats layer regulation over regulation so that their own functioning will be perpetual ... but the aspect of their service to the public is barely visible through the red tape.

Another clear example of professional management controlling the destiny of an organization can be seen in the periodic squabbles that rise in churches where staff clergy act as the voice of the people rather than voicing the peoples' concerns. (Martin Luther fought this battle once ... and Christianity may have to fight again to remove control of churches from professionals).

And in our special context, there are many schools that are run by their management professionals (principals and staff).

This evolution of management or "control" of an organization to paid personnel is only possible when the person *who had the vision* to establish the service fails to follow through his vision with the responsibility to maintain both the character and the direction of the organism.

2. Control by decree

The second view that we find in so many organizations today, *especially with the conservative backlash*, is control by decree. This is the old "divine right of kings" position finely tuned to a board position wherein a collective body exercises control in a faceless way through a paid bureaucrat. Once again governments,

developing organizations, but it does try in a tower-of-Babel way to focus our attention on the great weaknesses in human organizations and the need for their redemption. When a school community (or any organizational group) begins to struggle with the tasks of being responsive and responsible in a biblical way then the whole business of speaking the truth in love will have to become central. Generally we're OK at speaking in love ... we can be kind in public ... but in private we can be critical and unforgiving. We're all love but no truth and that's the devil's kind of lie. If we do not deal honestly with a lousy teacher ... or openly criticize the committee member who broke the confidence ... if we don't call a lazy worker to task or if we fail to force an inactive board member to resign ... we've done it the devil's way. We've tried to smooth over the brokenness of our sinful nature. With tolerance; a tolerance for sin that even our children would recognize. Now that's a tough mouthful.

Hundreds of people in many tasks will cringe because they don't want to be critical or they don't want to struggle in sleep-losing ways with issues that count. Or they want us to be more loving, more accepting, more tolerant. All that is good-sounding talk but the devil uses



an evaluation that models the biblical example of Paul's clear style (as Paul's critique of Peter). The great sin of Eli was not addressing the behaviour of his sons. School boards are called to authority by parents and in their special role they are called to see that education is more than keeping the peace ... education is teachers working their hearts out *effectively*. Failure to deliver on that is a bit like stealing from the Lord's kids ... they deserve the best ... and failure to terminate or redirect a failing teacher is irresponsible.

Participation means growth

The system of running and evaluating schools must lead to constant change. Without change the school becomes lethargic ... bells ring late ... the same experiments are hauled out for special visits ... but the excitement of learning is gone.

"Ours is a struggle of powers and principalities ... and if we're not struggling we've either given in or given up and both are unbiblical responses to evil."

corporations and schools can all be cited as examples ... but even more important here is that the group effecting control generally has very limited understanding of the profession or area in which they exercise control.

The results are often knee-jerk responses with changes of position at every meeting. The staff in organizations controlled this way feels insecure and a high turnover rate is experienced.

Speaking the truth in love

Now for the secret formula. Wrong. In examining both extremes outlined above you could probably place your school on a linear scale of 1-10 quite nicely ... but having identified where your school is at doesn't change the dynamics, nor does it help both staff and parents feel better about their role and influence in the organization.

The Bible doesn't give a lot of structural guidelines for

our dislike for doing the dirty work to get his dead-end ways done on earth. Ours is a struggle of *powers and principalities* ... and if we're not struggling we've either given in or given up and both are unbiblical responses to evil.

Having pushed the point to extremes, let's look at the difference an honest speaking in love will make in the christian school.

Conscientious evaluation

Most schools insist on written annual evaluations on *all staff* that is prepared by the principal, augmented by the education committee and presented to the board to aid in decision making for staff contract renewals. If the evaluations honestly list the *weaknesses and strengths* of a teacher the evaluation will be a truthful document ... if it only lists strengths ... or compliments, it's a lie.

The school board *must* be told the truth without any sins of omission. It is obliged to act on

Change brought about by teacher re-education, termination, exchanges, and participation in boards and committees all will contribute to a more exciting and educationally sound school.

Parental involvement

Where do you begin? ACT. Teach yourself everything there is to know about a particular subject. Interested in computers? Take a course. Take a teacher to the course with you. Begin sowing seeds. Suggest a computer education program at your next parent-teacher conference. Raise the issue again at the next school meeting. Write the education committee and ask them who on staff has computer experience or knowledge. If no one does, write again and suggest the hiring of the next staff member be done with computer experience in mind. Suggest to the education committee that some of the present teachers take a summer school course in computer literacy. Then get a

commitment from the school board to have a computer program in place by a certain date.

The actions are deliberate and planned. So often an attempt to influence the direction is seen as interference with the teacher's role and function. But be assured that the legitimate pursuit of program changes and expansion are the responsibility of every parent.

Parental responsibility

I have only briefly focused on two specific examples how the control of a school by actively involved parents can be exercised.

This control begins by acquiring an understanding of christian education — a parental maturing that requires study of the Scriptures and the educational literature.

To critique a work of literature or a teacher without

understanding the role of science fiction or without understanding acceptable interactive noise levels would be irresponsible. A critique must be aimed at prodding the school to excellence.

The hope in all this prodding talk is that in christian schools excellence will be considered as a mark of the kingdom made new! That means relationships between boards and committees and teachers had better grip the tough message of the gospel ... all things will become new.

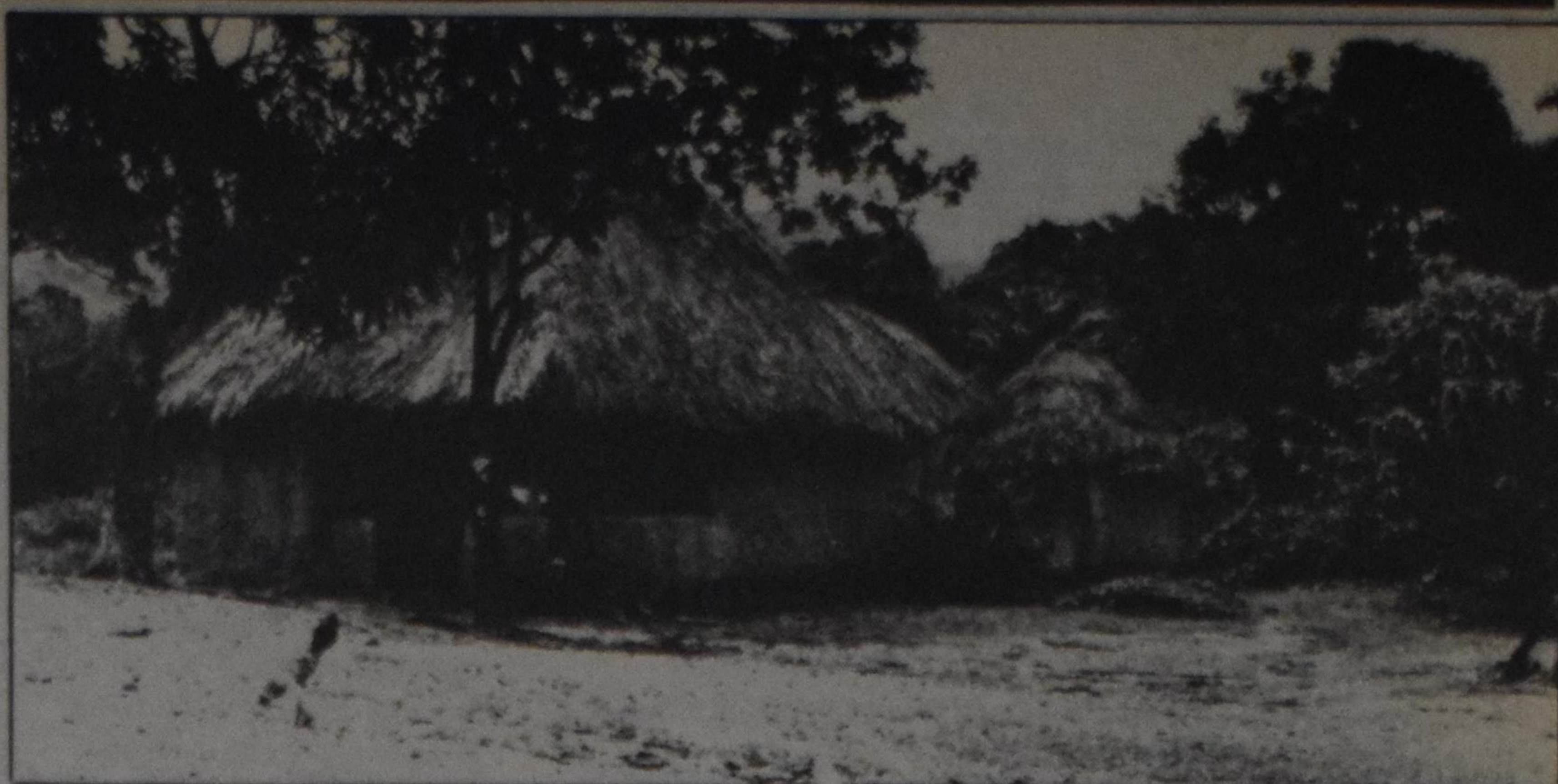
Collaborate means to co-labour. This means teachers and boards and committees working together for better schools.

This means no more cheating on tests (evaluations) but an honest assessment of who did what task how well — co-labouring for the King.

Nick Ringma is active in christian education in the province of British Columbia.

Janet G. Disselkoen

Jan, a teacher from North Edmonton Christian School, packed up her books and left for Sierra Leone to take part in a special mission project of the Christian Reformed Church. She is writing down her impressions for the readers of C.C. in a seven-article series.



A Canadian teacher encounters life in Sierra Leone 2

After several days in Freetown I was anxious to arrive at my final destination. Badala is a tiny Kuranko village in the Guinea Highlands on the banks of the Seli River. It is one of three villages from which a Christian Extension Services team reaches out to the Kuranko people of Sierra Leone. In the village live Ron Prins, team agriculturalist, with his wife Tina and daughters Leanne and Sarah, and Marc

and Jo Hiemstra, literacy workers, with their children Rachel, Jessica and Joshua. For the next five months I would be living in Badala, teaching Rachel and Jessica Hiemstra.

By the time Marc, Rachel and I left Freetown it was past noon, so it wasn't until 8 p.m. that we finally neared Badala. I was surprised when Marc mentioned that although we were still fifteen minutes from the village, Jo had most likely already seen our lights or heard

the roar of the engine. Since that time my eyes and ears have also become attuned to approaching vehicles, an infrequent sound in the village.

Badala, which means "by the river," is divided in two by what is the largest river in Sierra Leone. We passed the few houses on what I would later learn to call "overside" and drove onto a sturdy concrete bridge with iron railings. The bridge is an unexpected example of modern technology considering the deterioration of

the bush road we'd just been battling for the past two hours. Actually the bridge is the reason for Badala's existence. The town is only twenty years old and was settled by those who had worked on the bridge and stayed behind.

Meeting the villagers

On the other side of the bridge, the rest of the Hiemstra family was on their front verandah waiting to welcome us. Their kerosene and candlelit home was a haven after the long trip, especially since supper was waiting. After supper I walked with the Hiemstras to the Prins home.

Every verandah along the way was crowded with people whose faces flickered in the shadows of the kerosene lamps. At each home we stopped so that Jo could introduce me. The strange sound of a new language flowed past me. Every now and then Jo would break from her fluent Kuranko with an aside to me:

They say you're welcome to Badala.

The chief says he will come greet you tomorrow.

They say you look so happy and have a nice smile.

The smile came totally from awkwardness. With every eye focused on me and, uncharacteristically, without a word to say, what else could I do? I was overwhelmed by the contradictory feelings of warmth and strangeness. It was almost a relief to finally get to Ron and Tina's. Tomorrow would be soon enough to get my tongue around the most common greetings and so begin a fumbling attempt at Kuranko.

Seeing the village

By morning light I could better orient myself to the village. Badala is surrounded by hills which are now lush with vegetation at the end of the rainy season. Its people are primarily rice and cassava farmers, although a good percentage of its young boys are employed in the CES agricultural program.

The village has about twenty-five households. The homes are strung out along two "roads" one leading to Kanya and the other through several villages to Foria and Alikalia where the rest of the CES staff are living.

Homes vary in size but are all of mud brick construction with dirt floors. A few out of the "big

men" have pan roofs, the rest have roofs fashioned out of palm fronds. All houses have a front verandah where mostly the men gather. The women can be found in the houses in their compounds which include an open air kitchen and a few small buildings. The sound of their pounding rice begins in the morning and can be heard throughout the day.

There is a deteriorated mosque in the village, but only a few faithful Muslims pray there daily. Another gathering place is the blacksmith's forge where Sari Nume, a man victimized by polio, works his trade. The village committee is in the process of building a tin tam bon (open air meeting place) at the junction of the two roads where Bible story telling and literacy lessons can be held.

The sounds of mourning

The village chief, Arfa, lives in a traditional African round house hidden behind one of the compounds. His ceremonial drum hangs on the verandah of Fina Mamori, his son, who wields power in the village.

When I arrived the chief's family was in mourning for Arfa's son, Manso, who had been killed in a hunting accident. The stillness of the village was broken often that first day by the sound of women wailing, accompanying mourners from other villages who entered the town with their hands on their heads.

Important guests were preceded by a praise singer, often a disabled person, who plays the Ballet, a traditional instrument something like a xylophone. The beat of the ceremonial drum called others to greet them upon their arrival.

A sense of acceptance

During the afternoon of that first day Jo Hiemstra took me to her ground nut (peanut) farm just outside the village. There we gathered bushes which had been pulled and were drying in the sun and brought them to the shade of a tree where we sat with a few other women stripping nuts and throwing them in a basket.

The women around me chattered, and although I could not understand them, the tone of their talk was warm with its sense of belonging and acceptance. There for the first time I felt a part of the life of the village which would be home.



Leonard Schalkwyk
Pastoral letters

Burn-out: Twentieth-century pit of despair

Burn-out is an up-to-date illness. It afflicts business-executives, politicians, salesmen, storekeepers, doctors, teachers, ministers and housekeepers. Professional persons in the people-business seem to be prime targets, but no one is safe from the burn-out illness. In short, if you have not had it as yet, you are not "with it." It is one of the most modern diseases. In fact, you may not even know you have it!

What are the symptoms? You have a feeling that you have burned the candle not only on two ends, but on four sides. It is feeling that you have reached the end of your rope and cannot tie a knot to hang on to.

It is a conviction that your career is breaking up, that you are a failure, even though others may consider you to be very successful. It is struggling to get past mental blocks, when no one else realizes you have an emotional difficulty. It is a feeling of lethargy, while others consider you to be energetic.

In short, burn-out is a rather complicated condition. You have to watch it; suddenly the engine is overheated and you come to a screeching halt.

Many problems

It seems that burn-out is caused by a multiplicity of causes. People are bombarded by shocking international problems, national difficulties, family troubles. Slowly, but surely, a person may get snowed under, enthusiasm wanes, zest for life deteriorates, the spirit sags dangerously.

Problems, problems, problems. Life does not seem to hold one bright day anymore. Molehills become mountains, pebbles become mighty rocks. A general ill-feeling pervades the body. Also, an exaggerated ill-feeling develops toward people and a cynicism spoils life in general. Suddenly you may feel like dropping everything and starting a completely different job, just to escape this burn-out syndrome.

A well-known and respected surgeon had

such exaggerated guilt feelings about some failures in his operative work, that one day he simply walked off the job and started a grocery store in a different town. A nurse did not come home from work in the hospital. Her husband and children were frantic. Two days later she phoned her family and informed them that she could not cope with hospital and home duties anymore.

To leave a job for which you have prepared yourself for many years is a sure sign of the burn-out syndrome.

Failing God

When a pastor burns out and leaves the ministry, the feelings of guilt are tremendous. Often his wife has sacrificed to put him through college and seminary, his parents have helped him, his children looked up to him, the community expects him to solve their problems, his seminary professors want to believe they have produced a good specimen of their skills.

A minister who resigns, feels not only that he has disappointed all of the above mentioned folks, but above all, God. Beforehand, he enthusiastically believed that he really was called of the Lord. Missionaries who burn out have an additional guilt feeling. They ask, "Did I fail God under those difficult circumstances?" Burn-out victims believe they are a disappointment to everyone except Satan.

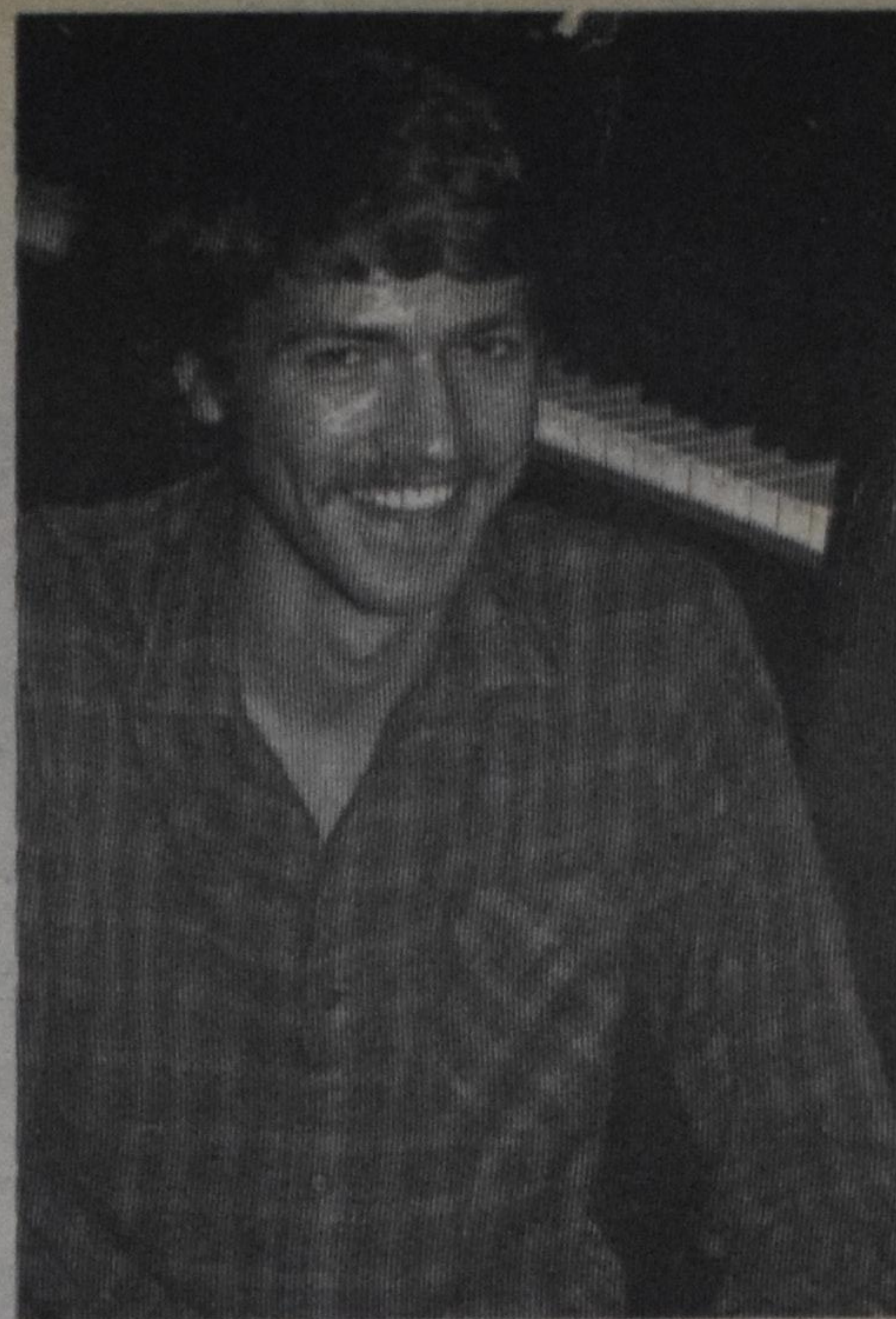
A burn-out Christian looks at the text, "I can do all things through Christ who strengthens me" and he feels dizzy, nauseated, wondering why he failed, while Paul gained the victory. A challenge has become a disappointment, an ideal has been shattered. All this may sound very gloomy and we ask, "Can we do something about it? Can we as Christians rise above burn-out?"

Christians are people. And with other people we have many weaknesses in common, also this one.

Continued on page 13...

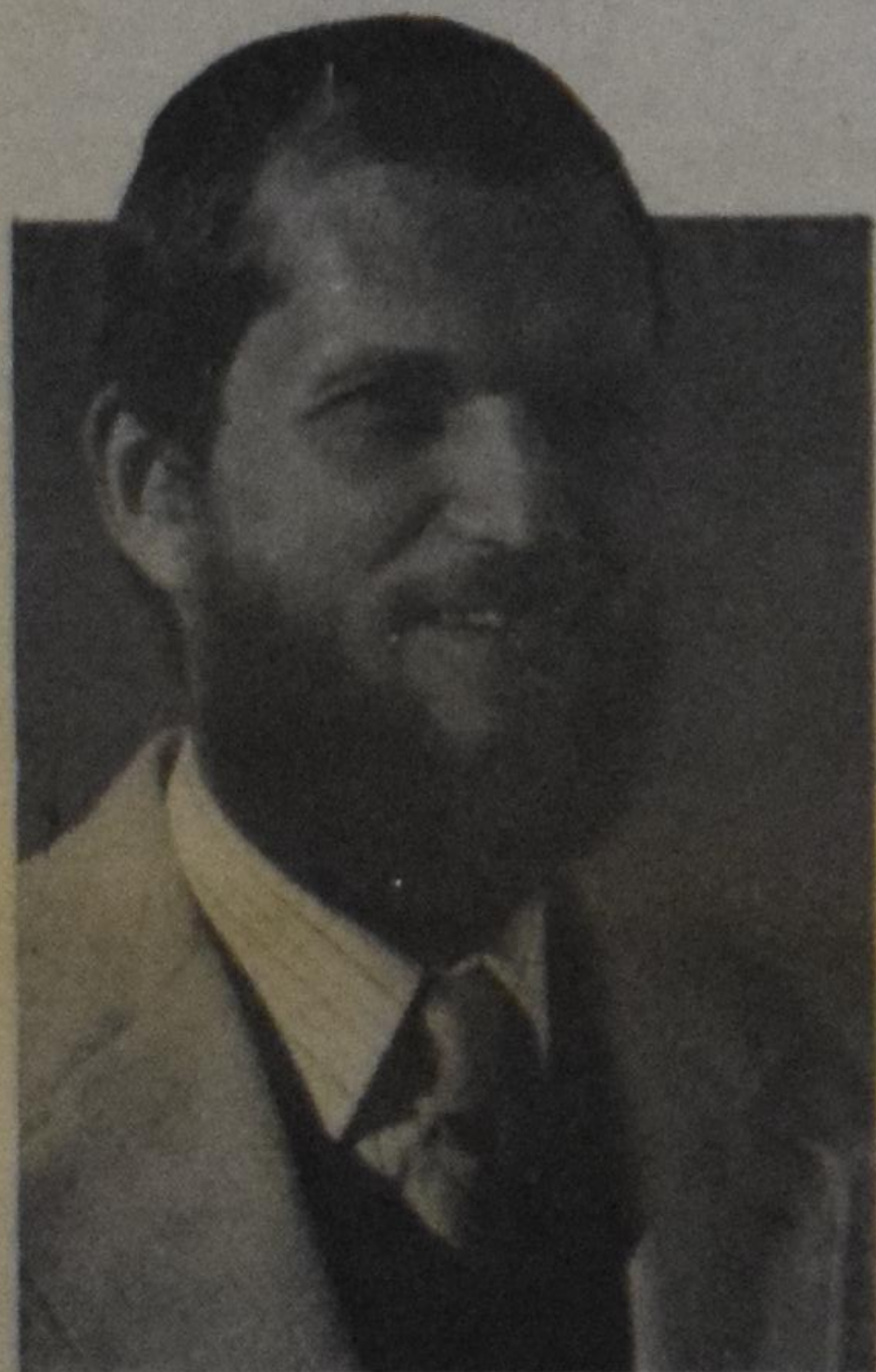


The King's College



On Stumps and Branches

by Dr. S. Keith Ward, Acting President



Pagan materialism aside, Christmas was a time for Christians to consider how God works with the dying but re-birthing creation. We are especially aware of this when we come across the passage in Isaiah that looks backwards at the stump of Jesse, and forwards at the branch of Christ.

The image of the plant — stump, trunk,

branches, and leaves — is one that crops up again and again in the Bible to help us understand the relationship between God and his creation. But especially in Isaiah 11, the image calls to mind the fact that God deals with his people where they are. If all that is left of the tree of his people is an old stump, he calls forth a living shoot from it that becomes a new stage in the growth of the plant. Some trees are almost impossible to kill by cutting, and it appears that the tree of God's family is that kind of tree.

The image of the plant — stump, trunk, branches and leaves — is one that crops up again and again in the Bible to help us understand the relationship between God and his creation.

What Isaiah 11 seems to be referring to is the way God's covenant sustains the life of his word in his creation, in his people. What God started with Jesse (and even before) and continued in David, he is going to bring to fruition in the Branch, Jesus. From John 15, it is clear that Jesus saw the disciples and sees us as further growth on the new branch or trunk, and that he expects us to continue to bear fruit.

We too are faced with the task of making new beginnings with little to work with but an old stump, a tired tradition or establishment or institution that shows little if any sign of life. It is that kind of situation that faced some people who wanted to found The King's College. They saw a university establishment that was unable to convey much of the vitality that is a part of God's plan for his creation, and they felt the power of the Spirit calling them to put out a new shoot.

The shoot was not a totally new development, a startling new revelation by God to his people, so much as a new phase in the growth of God's people in western Canada. It had connections, and still does, with the old stump, but it shows new greenery. It shows the vitality of putting God's word to work in the 1980's, not leaving it moldering among the dead leaves of the past. It shows new leaves of young Christians who, along with their professors, are not content to leave their faith in neat formulas or dogmatic statements but who want to ask hard questions, knowing that the answers are hard and open-ended.

It is obvious that God doesn't leave people to their own devices. Ever since he made clothes for Adam and Eve in Paradise, he

has been meeting his creatures where they are and producing new life as they are willing to respond. We at The King's College have experienced this first hand. We have made mistakes as we have tried to get started and some of the new shoots and leaves we have put out have been twisted. But we have done some things right in faith and obedience, and we have experienced the blessing of seeing our work bear fruit — in bright young students, in staff and faculty development, and in financial stability.

What else could a plant that God has called forth do but grow into a healthy specimen of God's saving grace?

As we take our place as an affiliated college in Alberta, we look forward to a new spirit of growth. We expect many more students, a growing faculty, and a complete though modest curriculum. We will not remain a spindly shoot but will take on the shape and proportions of a tree. What else could a plant that God has called forth do but grow into a healthy specimen of God's saving grace? After all, we are in the covenant line of new shoots, and we expect that a small shoot started in faith will grow into a tree large enough that many birds, young and old, can nest in its branches.

Affiliation: What Does It Mean?

"The King's College's most notable success story so far in terms of institutional recognition is the achievement of affiliation with the University of Alberta," reported Acting President Keith Ward at a meeting of the Board of Governors. The College has been striving for affiliation status for many years to ease transferring from King's to other Canadian universities, especially the University of Alberta. On May 6, 1983 the University of Alberta Board of Governors approved the affiliation agreement which was signed on November 2, 1983.

Over the past four years many students have transferred from King's to the University of Alberta, but each application was individually assessed by University officials, and students could not be sure whether or not their courses would be accepted for credit. Under the new agreement students can refer to a list of approved courses which will now automatically transfer from King's to the University.

Transferring to other Canadian universities has also become simpler with the affiliation agreement since the transferable courses are listed in a national transfer guide. Though the other universities are under no obligation to follow the guide, it assures them that the University of Alberta considers our standards to be high enough to merit transferability. In fact, there have been a number of instances where Canadian universities outside of Alberta have accepted more courses for credit than even the University of Alberta would. Nick de Koning, for example, received full credit for his two years at King's from the University of Victoria.

Another benefit of the affiliation agreement is that Alberta students are now eligible for Alberta student loans. Wherea students were formerly entitled only to Canada student loans, the province now makes funds available to King's students.

The advantage of the provincial loans is that in many cases the government makes a percentage of the award grant money. Howard Gelderman of Neerlandia, Alberta, applied for a loan of \$3100 and was surprised to receive word that he had received a loan of \$1100 and a grant of \$2000. "It was shocking — pleasantly shocking!" said Howard.

Students at King's also enjoy free use of the University of Alberta library with a catalogue located right on the College campus.



"... pleasantly shocking!"

"The College is extremely grateful to its supporters for their sacrificial giving. We realize that the work of the College is not just our work but the work of hundreds of people throughout western Canada and elsewhere. But that is how the Lord works; he moves his people to do His will, and then blesses them for their obedience. May you all be blessed for your giving that the College might continue and thrive."

Dr. S. Keith Ward, Acting President

College Community Lobbies for Government Funding

May 26, 1982

Dr. Sidney DeWaal, former president of the King's College, met with a government representative to request a government grant for King's because of growing needs of the College.

June 15, 1982

Dr. DeWaal was informed that funding was not available because the College was not affiliated.

May 12, 1983

The Board of Governors of the University of Alberta approved the proposal that "The King's College and the University of Alberta enter into an affiliation agreement."

September 28, 1983

The College received a letter from Mr. Dick Johnston, Minister of Advanced Education, stating that no provision has been made for funding for the College in 1983-84, and that the Minister does not intend to seek funding for the College in 1984-85.

The negative response received from Mr. Johnston regarding the College's request for funding created an initial shock followed by immediate action. Acting President Keith Ward said of the letter, "It did not seem to be a final 'no', and we have certainly not taken 'no' for an answer." The Col-

lege and its supporters began a province-wide campaign to lobby the government for the funds the College feels should be allocated to the fourth affiliated college in the province. Members of the College were encouraged to write their MLA's and Mr.

"... we have certainly not taken 'no' for an answer."

Johnston, asking them to consider providing King's with some financial support.

In their letters, members of the College included a variety of arguments in support of such funding:

"You may or may not be aware that supporters of the College have raised millions of dollars over the years, thus demonstrating their commitment. I feel that the supporters' good faith has been amply demonstrated, and that it is now time for our Alberta government to do the same."

"Since the other three affiliated colleges in the province receive funding from the provincial government, I feel it would only be fair to treat The King's College in the same way."

"Shouldn't we all, in our free society, be entitled to just and equal treatment?"

"It should be apparent that after four

years of operation and over \$2.5 million in expenditures, The King's College has established itself as a viable educational institution."

"Lack of government assistance in effect means that there is a double load of taxation on the supporters of King's: through their taxes, supporters of The King's College also pay for funding to the other colleges."

"Having met with some of King's graduates I am pleased with their knowledge, sensitivity, and concern for others and for Canadian life."

"I suggest you would find that The King's College, which offers a unique perspective throughout its curriculum, has through the quality of its faculty much to offer the Alberta public, both to potential full-time students and through a developing extension curriculum."

"To me it almost seems ironic that once the College has received affiliation with the University of Alberta — a recognition of its positive and possible contributions to the province of Alberta — funding now may not be available to make good on the College's affiliation commitment to high quality education."

By the third week of October we received word that the Minister of Advanced

Education had received "a thousand letters"!

The overwhelming response from the community was an encouragement to the delegation that met with Mr. Dick Johnston on October 26. Rev. N. Knoppers, Chairman of the Board; Dr. Keith Ward, Acting President; Mr. Tom Van Driel, Assistant to the President; and Dr. Robert Bruinsma, Professor of Education, presented a submission to Mr. Johnston outlining the history of funding discussions with the government and reasons for the government to financially assist The King's College. At the end of the meeting Mr. Johnston agreed to "try" to find funding for the College's 1984-85 budget.

Throughout the discussion Mr. Johnston indicated his accounting background, claiming inability to help the College because of the recession, government cutbacks, and his limited budget. Rev. Knoppers reminded him that his responsibilities as Minister of Advanced Education cannot be reduced to a budget control function. He ended the meeting with this reminder to Mr. Johnston: "We have talked mostly about figures, which is inevitable in a time of restraint, but I look at you as the Minister of Advanced Education, not of Finance. The King's College is affiliated with the University of Alberta and offers a high-quality academic program. I am confident that you will make your decision in that light."

Guild Helps Meet College Needs

As Emma Van Doesburg and Edith Sinnema rolled dough, Nettie Fennema, Annie Jaarsma, Marina Eerkes, and a number of other women peeled hundreds of apples. After Hilda Buisman filled the shells and the pies were baked, they were rushed over to Westmount Shoppers Park where they were sold for \$4 each. The process was assembly line, the taste homemade.

In a time of recession, budget cuts, and general "belt tightening", many needs at the College cannot be included in the budget. The College is, however, blessed with the work of The King's Guild, an auxiliary for The King's College. The Guild raises funds

for specific extra-budgetary projects which enhance the life of the College.

The Guild began in 1981 with a group of six women. Though they were often discouraged by the small size of their group that year, they raised \$2800 through projects such as a bazaar, spice sales, and a bake sale. Emma Van Doesburg comments, "We were surprised at how much money we made that year, considering it was our first."

During the 1982-83 school year the Guild sold apples, pies, and spices; distributed and collected containers in which to collect change; and again hosted a bazaar for a total profit of \$4,500, according to treasurer Annie Jaarsma.



Meeting of the King's Guild

With the money they raise, the Guild purchases items for the College as requested by staff and faculty. They have given King's a slide projector, cassette recorder, furniture for the student lounge, a camera lens and flash, and items for the library, to mention a few. Their most recent gift was an upright Yamaha piano which is used for keyboard

instruction, accompaniment, and practice.

This school year the Guild has welcomed three new members, and together they have organized the Annual Arts and Crafts Show and Sale and are presently selling a cookbook entitled *Royal Recipes*. The profits from these projects will be used for the curriculum library and for equipment for the laboratory.

King's Hosts Concerts

Concerts featuring faculty and students of the College were enjoyed in Lacombe and Calgary November 4 and 5 respectively.

ly. Faculty members Kobie Kloppers, Joachim Segger, Marnie Giesbrecht-Segger, and Merla Aikman, and students Lori

Klingbeil, Sharon Miller, and Martine Dargis performed instrumental and voice solos and duets.

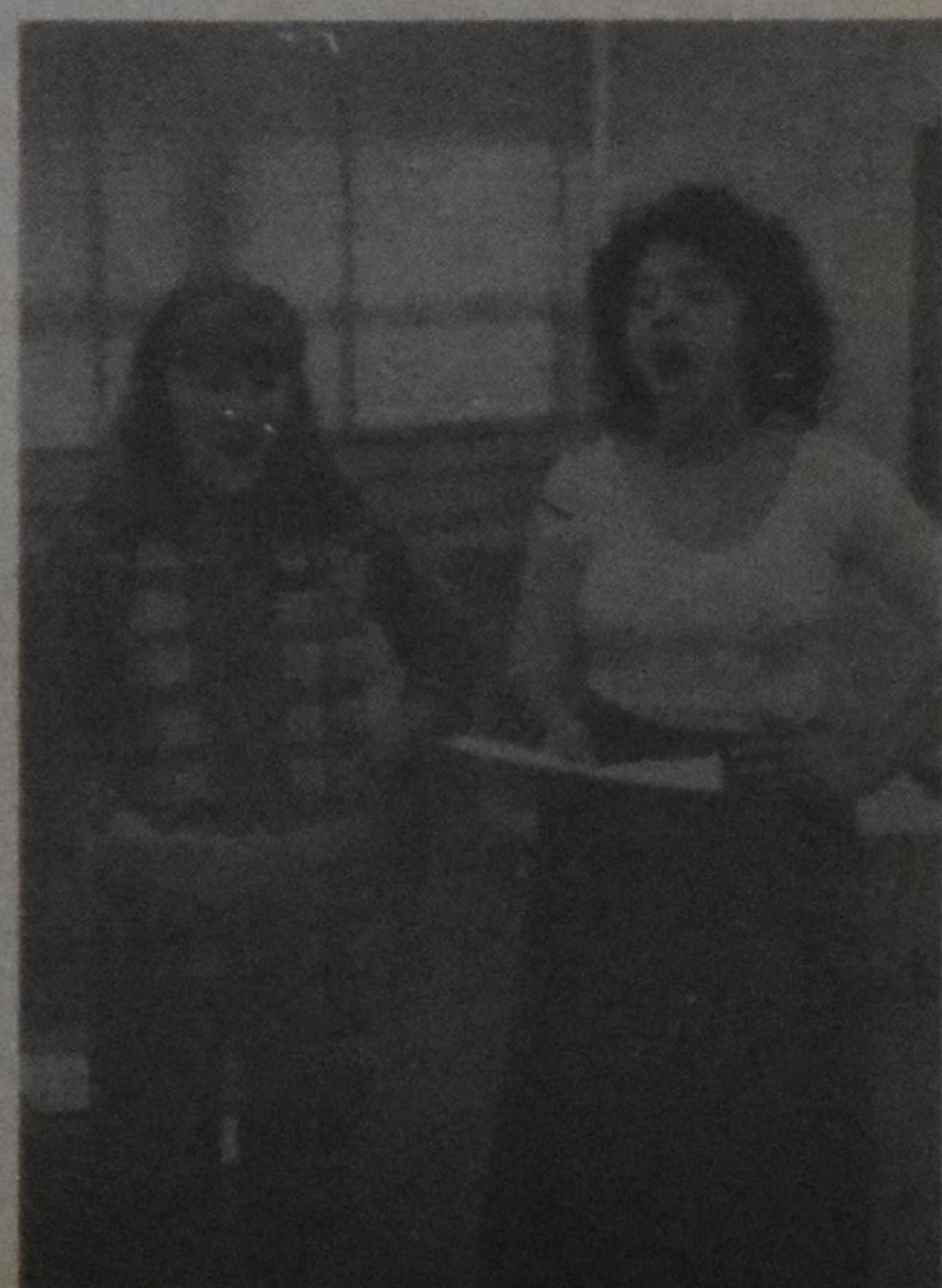
The Edmonton community was treated to a faculty recital on November 18 featuring mezzo soprano Merla Aikman, pianist Joachim Segger, and organist Jeremy Spurgeon.

On December 2 The King's College Choir and a number of voice students presented a Christmas concert in Edmonton featuring works by Bach and Handel, including a number of selections from *The Messiah*.

The Performing Arts Committee hopes to host a student recital in the spring. The Choir, which plans to tour northern B.C. in March, will also be offering a concert in Edmonton in the spring.



Merla Aikman accompanied by Joachim Segger



Voice students Martine Dargis and Sharon Miller

King's Library "Acceptable" to University

In the spring of 1983 the operations of the The King's College were inspected by the University of Alberta to determine whether or not the academic standards of the College were acceptable for an affiliation agreement. The library, the resource centre of the College, was especially under scrutiny. University of Alberta faculty members from various departments checked the King's library for material in specific disciplines.

"The library collection was considered generally acceptable for the level of teaching at King's," says Simona Maaskant, librarian at the College. "However, the College was encouraged to emphasize the development of its own library. Education, Sciences, and

Music were identified as areas most in need of development." The University also encouraged close cooperation between the libraries of the two institutions.

In order to maintain affiliation status, the College library has the responsibility of expanding in weaker areas as well as keeping up to date with programs in all subject areas. If the College does not receive government funding the pace of library development will be slow, according to Maaskant. Library expansion will be first priority if government funding is provided.

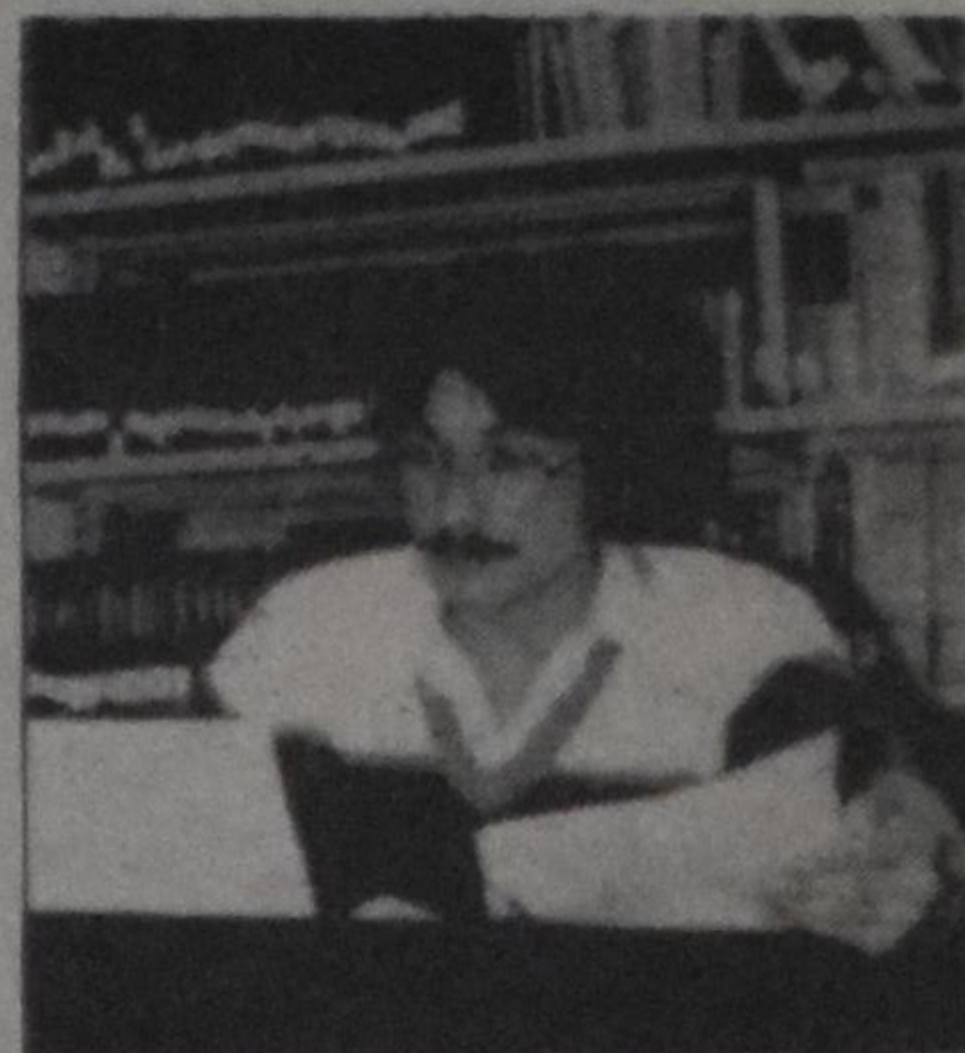
A benefit of the affiliation agreement is that library cards for the University of Alberta libraries are now available to King's students. A catalogue of the University col-

lection is located in the King's library so that students can do bibliographical work right at the College. The availability of the University library to students allows the King's library to concentrate on expansion in areas specifically related to College programs.

"... the library collection is becoming a cohesive and relevant source of information and knowledge."

Students find that the accessibility of the University of Alberta library is extremely helpful in their studies. "It's an indispensable thing," says second-year student Clarence Den Bok. "I can't imagine doing without it. Between the two libraries you can find everything you need."

The emphasis on investigation and research at The King's College is reflected in the extent of student use of the College library. "With more than adequate study space according to standards set for college libraries, it is encouraging to see the facilities used so extensively by students," comments Maaskant. And time spent by students in the library is increasing. Maaskant attributes the increase partially to the library instruction program begun last year, but feels that the quality of the library is the key factor. "The increased use reflects the strengths of our library. Despite its weaknesses, the



library collection is becoming a cohesive and relevant source of information and knowledge."

The library has some concrete goals for the future if government funding becomes available. The first priority will be the development of an extensive multi-media curriculum library. Maaskant points out the wide use such a collection could have. "This would be a resource for education students and would also be available for Christian School teachers." Maaskant also has plans to introduce automation so that access to information in other libraries would be increased. The King's library could then tailor its collection to unique College needs.

Presently the library contains 40,964 bibliographical units including books, pamphlets, maps, curricular materials, and audio visual items. The College also subscribes to many journals and indexes.



Profile of a Governor

John Nyboer

On November 16, 1983, John Nyboer met with the Minister of Advanced Education, Mr. Dick Johnston, regarding funding for The King's College. As governor for the Lethbridge area, this is only one of the many ways in which he serves the College.

John became involved with The King's College when it was still in the planning stages in 1975-76. As a university student he saw the need for a Christian liberal arts college in western Canada. In 1982 he was elected governor and for the past year has been of great service to the College in that capacity.

A science teacher at Immanuel Christian School and an elder in Maranatha Christian Reformed Church, John did not become involved in the work at King's because he had time on his hands. He finds time to work for the College because he feels his task is an important one. "The main task of a governor is to promote the development of the kingdom of God in the field of advanced education particularly in Canada, or more specifically, western Canada," he testifies.

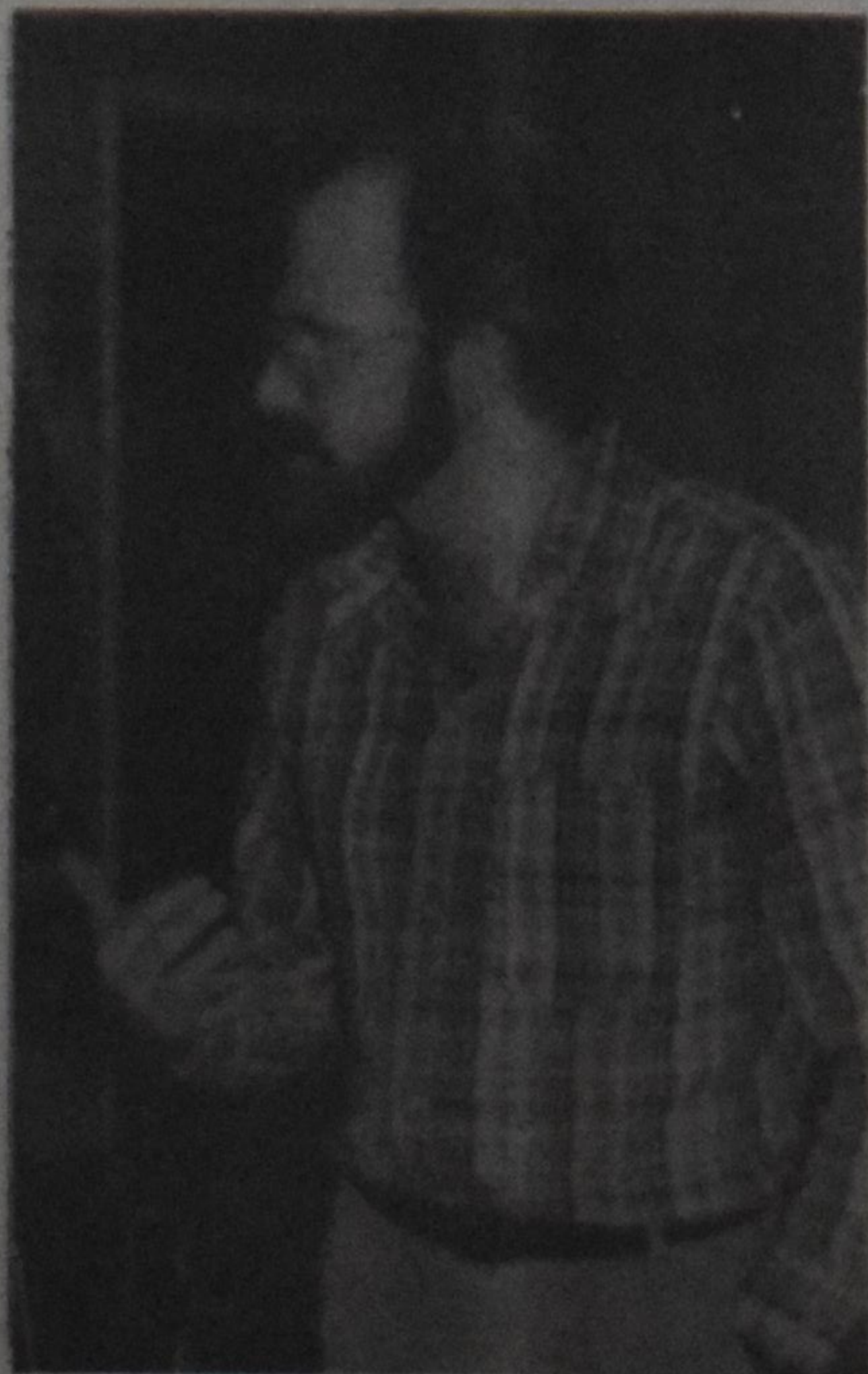
As a representative of supporters in the Lethbridge area John feels that it is his function to keep channels of communication open between the College and the community. To promote that openness, he visits consistories to report and explain the work at King's, and he promotes King's to the general public by organizing events such as extension courses, or by making informal contacts. He is constantly on the lookout for new members and distributes information about King's to various churches in Lethbridge.

When spring and The King's College Annual Drive arrive, John organizes the drive

for his home church and promotes the yearly drive in other churches.

Having witnessed the College's growth from an idea to an affiliated two-year college, John envisions continued development for King's. He believes that in the future we will have a college which offers the B.A. degree on its own campus, and that there will be a greater variety of programs offered for students at the College and for supporters who wish to take extension courses. "Eventually," he adds, "I'd even like to see some post-graduate studies at King's."

John is certainly doing his part to make that vision reality.



Profile of a Governor

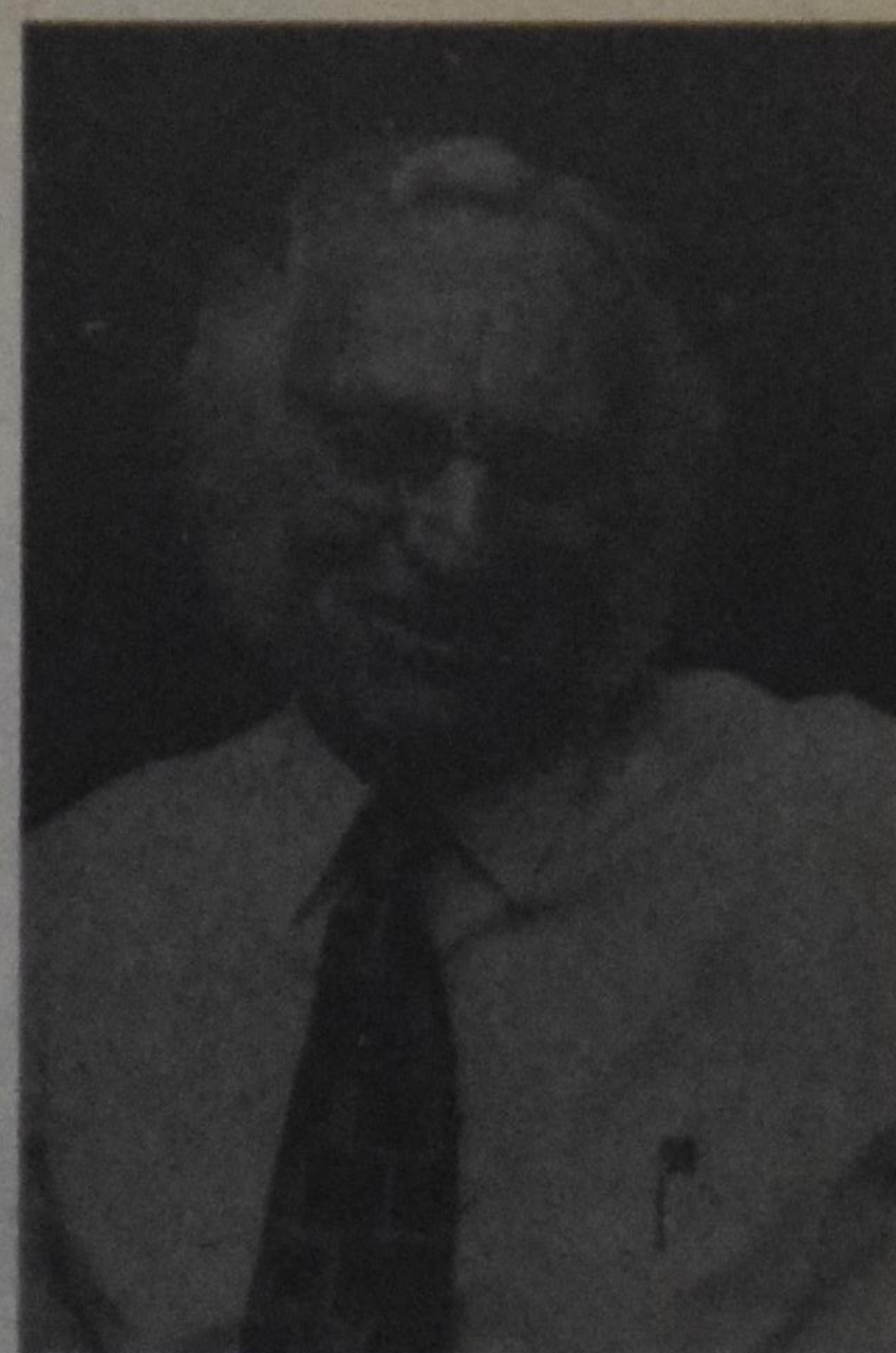
Syrt Wolters

"There is an urgent need in our society for a college with a program such as that offered at The King's College. And there is a Christian community in whose lap it falls to rise to the occasion and accept the challenge."

Syrt Wolters has accepted the challenge and for the past four years has served as a governor for The King's College in the Victoria area. He sees his main task as "bringing the College closer to the mind and the heart and the purse of the people." This he has done by organizing the annual drive in Victoria, coordinating an extension course, speaking during or after a number of church services, and speaking to consistories in the area. In an informal way he advocates the College whenever he sees the opportunity. He finds that being a "PR man" for the College is a fulfilling task: "As governors we have an excellent article to sell: training the younger generation for a task of leadership for Christ-centred living in public life."

Mr. Wolters has always been committed to Christian education. He has served on the board of CSI and as president of the Victoria Christian Education Society. When in 1979 he received a letter from Edmonton asking him to let his name stand for governor, he was surprised and a bit hesitant to become involved with college-level education since he had not been educated beyond Grade 10. But he allowed his name to stand.

"I have never seen a college from the inside. But when I was nominated and seeing that my term in the CSI had terminated, I got a bit bitten by the 'educational bug'. I let my name stand, leaving it up to the Lord whether I would be elected or not." He was elected in 1979 and re-elected in 1983.



As an envoy for King's, Mr. Wolters attends meetings of the Board of Governors held twice a year at the College to keep in touch with activities, problems, and challenges in College life. He feels that in addition to being informative, the meetings are a source of encouragement. "The interaction between governors is the binding element among us. I always come home from these meetings with renewed enthusiasm and determination to do what I can."

Commenting on the future of The King's College, Mr. Wolters says, "We have the promise of Jesus Christ that when we 'teach them all that I have commanded you' He will be with us to the end of the age. It now depends on how faithful that communion of saints is to go out and 'do the job'. If we are obedient, The King's College has a great future."

Students at King's Who Are They And Where Do They Come From?

Northern B.C.

Joyce De Witt
Theresa Dieleman
Margaret Duursma
Ed Ewald
Wendall Ewald
Loretta Holtvluwer
Penny Lortscher
Margie Oevering
Brenda Stoelwinder
Dan Tavenier
Ella Tavenier
Jo-Ann Tavenier

Central Alberta

Arlene Abma
Casey Boodt
Wendy Boöt
Kathy Colyn
Paul Heersink
Richard Luymes
Frieda Oosterhuis
Laura Prins
Jim Vander Meulen
Judy Vander Meulen
Edith Zuidhof
Marilyn Zuidhof

Ingrid Schriek
Joyce Sietsma
Glen Van Brummelen
Rick Vander Woude
Helen Van Harten
Maria Van Harten
Karen Van Randen
Bruce Voogd
Diane Vos

Northern Alberta

Martine Dargis
Warren Elgersma
Howard Gelderman
Brian Piers
Shannon Pruss
Gloria Strydhorst
Dawn Tuininga
Russel Tuininga
David Visser
Christine Vriend
John Wemekamp

Edmonton and Vicinity

Trevor Armstrong
Paul Bailey
John Boonstra
Louise Cournoyer
Linda Cupido
Janet Dea
Clarence DenBok
Marlene DenBok
Jeff Dykstra
Ann Grant
Marie Greidanus
Sheryl Greidanus
Nell Groenewegen
Reta Haarsma
Michael Hancock
John Heersink
Judy Jaarsma
Linda Klassen



Southern Alberta

Ted Binnema
Randy Bouwers
Peggy Evans
Janet Groenwold
Harvey Klok
Ron Klok
Jim Nieuwenhuis
Sharon Nieuwenhuis
Robert Oostenbrink
Catherine Ross
Ingrid Vonkeman
Colin Wiebe

Manitoba

Kim Anema
Richard Pater
Cornell Wesselius
Janet Wesselius

Saskatchewan

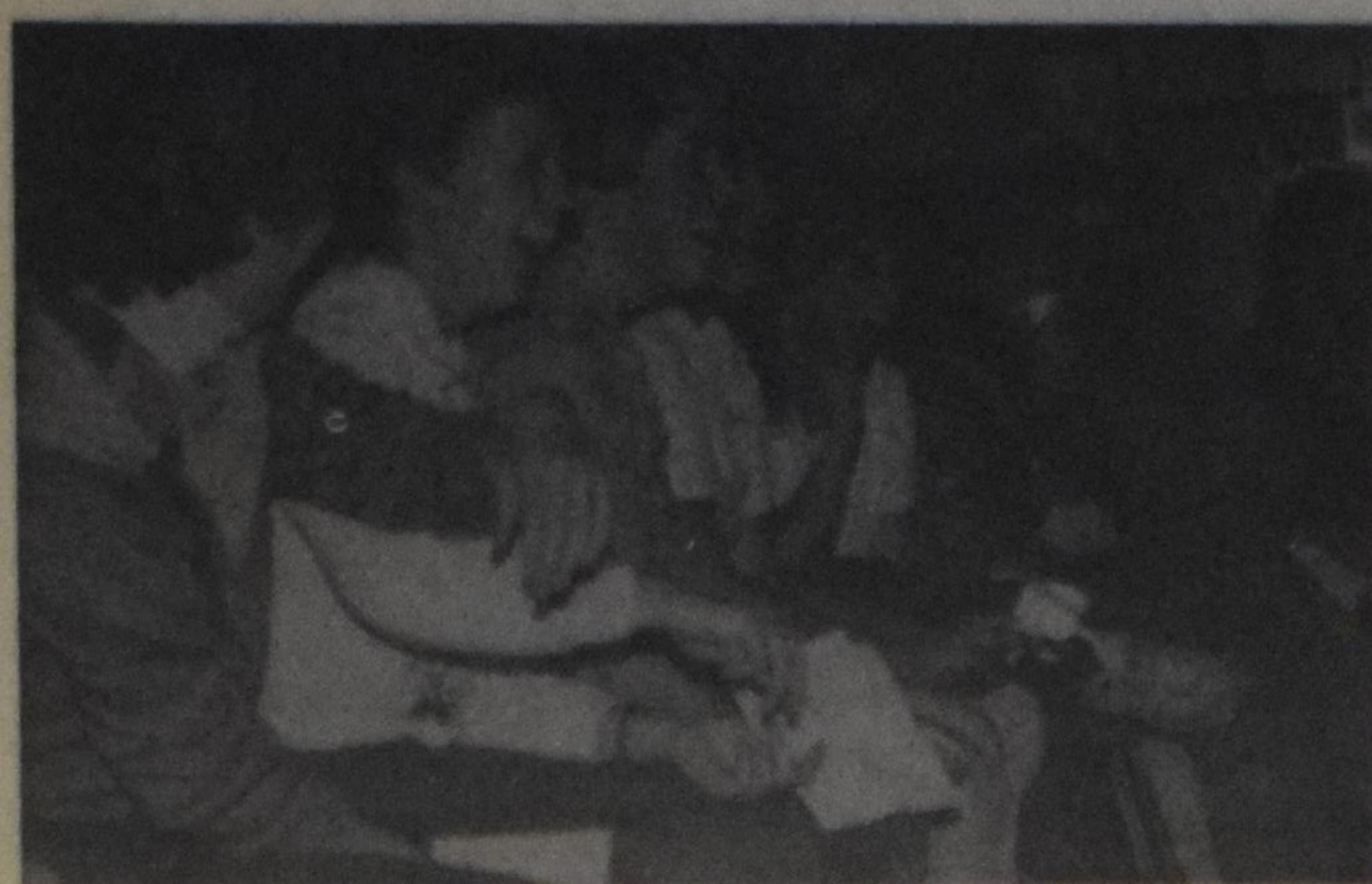
Kelly Boelens
Dorothy Lukkien
Derrick Vandenberg
Mary-Ann VanOlst

Ontario

Andrea Dyk
Simon Dyk
Brenda Aukema
Dorothy Henneveld

The Netherlands

Gerrit Keegstra



B.C. - Vancouver Island

Allan Colyn
Anthony Colyn
Greg de Jong
Jackie de Jong
Ben Koning
Mary-Ann Kostelyk
Pauline Kostelyk
Jennifer Ryper
Sandra Ryper
Anita Siebring
Albert Stadt
Heather Stadt
John Stadt
Nellie Stadt

B.C. - Lower Mainland

Tym Berger
Anna-Marie de Regt
Brenda De Waal
Tony De Waal
Mike Dykstra
Christine Ensing
Marianne Huizing
Henrietta Kampman
Wilda Kruize
Corwin Kruk
Mike Loenen
Kevin Piers
Elizabeth Salomons
Sharon Salomons



The Financial Scene

During the past year the total liabilities of the College have decreased by \$146,000, according to Irene Vander Kloet, Business Administrator. Though the College still faces a total debt of \$466,000, payments are being made on the loan and the obligations of our daily operations are being met. "Though we never have a surplus, we are able to meet our obligations from month to month," says Vander Kloet.

Last year at this time the College was facing the problem of not having enough funds to meet the payroll. According to Vander Kloet, the College is now better able to project income and plan accordingly to avoid such situations.

The stabilization of the financial situation can be attributed to a number of factors including an increase in planned giving and an overall increase in donations.

During the 1983 annual drive held across western Canada, the College encouraged

giving by post-dated cheques. Due to the positive response to this method of giving, we now have \$15,000 per month guaranteed income. "The post-dated cheque system has been a tremendous asset in the College's month to month planning," says Abe Penner, Associate Director of Development. "We hope to see even more supporters use that system this spring."

Donations have increased over the past year in spite of the recession. "I think people have more confidence in us than they did last year," comments Vander Kloet.

The parameters of the 1984-85 budget have been set at \$1,350,000 by the Board of Governors compared to \$1,000,000 for 1983-84. Though King's is pleased that the financial situation has stabilized this past year, the College has fallen behind in many areas including library development, laboratory development, and staff needs. In order to meet these needs and the increased budget, the College hopes to involve more people in contributing to the College so that the support base will be broadened.

Schizophrenia ... a misunderstood disease

The story of a schizophrenic young man

Bert Witvoet

Schizophrenia is not a rare disease. In Canada alone it's estimated that, in any year, one to two percent of the population (250,000 to 500,000 persons) have this disease.

The sickness brings its own by-products of suffering for the person who is afflicted and the anxious family that surrounds the victim.

Last month we received a letter from concerned parents of a young man suffering from schizophrenia. They have experienced a lot of hurt through attitudes of people around them. Their son is ignored even in his own church. Some of their relatives and friends understand the problem and reach out. But many others look upon schizophrenia as a criminal sickness.

"With the Lord's help, we came through a very trying time," wrote the mother of the young man. Thanks to their pastor she and her husband got the right help for their son. But they are still faced with the problem of alienation from people who don't understand what schizophrenia is.

In her letter the mother said, "I prayed to God last night how we could help people understand what schizophrenia is all about. Then the answer came to me. Write to *Calvinist Contact*. Maybe they can print an article about the illness."

With the request came a pamphlet distributed by the Canadian Friends of Schizophrenics. The pamphlet tries to remove some frequent misconceptions about the illness.

Popular misconceptions

It seems that the popular attitude towards schizophrenia has been influenced by movies like *The Three Faces of Eve* and *Sybil*. The neurosis portrayed in these movies is so extreme that it bears little resemblance to the schizophrenia usually encountered in clinical practice. The book and movie *Dr. Jekyll and Mr. Hyde* adds further confusion.

Unlike the portrayal in these movies, schizophrenia is not dangerous. "There is no evidence that post-hospital schizophrenics are more prone to violence than the average person," states the pamphlet. "Although the media may lead

us to believe otherwise, the schizophrenic is usually afraid and anxious, more likely to withdraw than attack. The high rate of suicide among them tends to indicate the patient's inclination to hurt himself, not others."

The pamphlet goes on to describe what schizophrenia in fact is. It is a severe mental disturbance stemming from a "biochemical imbalance affecting the brain and resulting in hallucinations, high anxiety, withdrawal from reality, emotional blandness and other symptoms." The condition causes an overload and confusion of messages, which make an adequate response very difficult.

Young adults suffer most

In her letter to *Calvinist Contact* the mother of the schizophrenic young man writes how her son is considered lazy or spoiled by some people. The cause for his illness is apparently laid at the door of the son or the parents. One could wish for the Lord Jesus to step in and say to the community surrounding such people, "Neither this man nor his parents have sinned."

The pamphlet describes how many schizophrenics have high IQs. "People in every walk of life — doctors, lawyers, engineers — afflicted with the illness later in life still lead productive lives because they learn how to deal with their handicap or they may have suffered a once in a lifetime attack.

"Unfortunately, young adults — schizophrenia's favourite victims — find it difficult to cope," continues the pamphlet. "Perhaps because they are not so well established in life as more experienced people, their lives are often seriously upset and the promise of a fruitful and fulfilling future is frequently denied them."

In spite of funds

Apparently schizophrenia is not a hopeless illness. The afflicted son mentioned in the letter is treated under a special

program offered in another city. The intent of the treatment is to restore him to an independent and fulfilling way of life.

Although no cure has yet been found, the illness can be controlled by special medicine — phenothiazines, discovered in the 1950s. Since the medicine replaced mechanical restraints they were considered a major breakthrough.

Medication along with emotional support make it

year for hospital care alone, while loss of income, after-care, rehabilitation and production loss bring the total annual cost to a staggering estimated 42 billion" only \$500,000 a year is allocated for research.

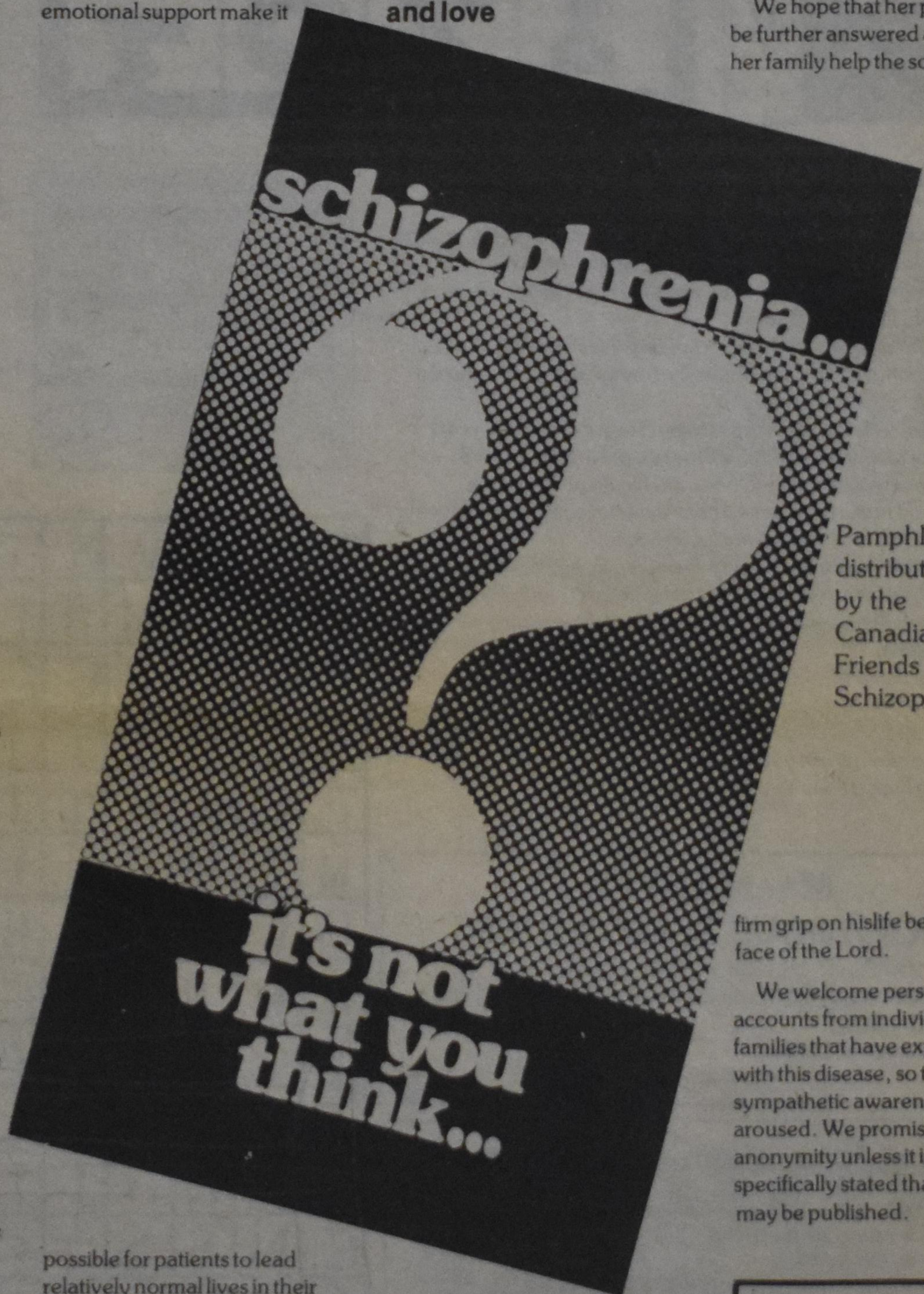
Clearly this lack of funds testifies to short-sightedness and calousness on the part of our society.

Need for education and love

ones who wrote *Calvinist Contact* and other related, caring individuals suffer not only from the immediate effects of the disease, but from the cruel, cold attitudes of those hampered either by ignorance or selfishness.

"All I ask is that you help us and other parents like us by putting an article in your paper," writes the mother, "to help educate people."

We hope that her prayers will be further answered as she and her family help the son regain a



Pamphlet distributed by the Canadian Friends of Schizophrenics

firm grip on his life before the face of the Lord.

We welcome personal accounts from individuals or families that have experience with this disease, so that sympathetic awareness may be aroused. We promise anonymity unless it is specifically stated that the name may be published.

possible for patients to lead relatively normal lives in their communities.

There is according to the Canadian Friends of Schizophrenics an abysmal lack of funds for research. Even though Canadian taxpayers "contribute about \$300 million a

In the meantime, victims of this disease and parents like the

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FOR KIDS ONLY



ENJOY

1984



Bible word puzzle

Submitted by: Dave VandenBerg, Grade 5, Waterloo.

Find some of the books of the Old and New Testament. Here they are:

Welcome to 1984

Welcome to 1984! In all our homes the beginning of a new year was celebrated. Shouts of merriment and best wishes for a good new year rang out all over the country as the clock struck 12. And, so January 1, 1984 had begun.

It's really no different from any other day. New months and years are only markings on our calendars. But many of us like to make a fresh start of things in the new year.

Maybe you will decide to stop teasing Horace about the weird clothes he wears, or perhaps you'll make a promise to study for every test your teacher gives this month. Or did you promise yourself you'd make up your bed before school everyday or do your share of the chores without being too grouchy?

It's a great idea to try to do things the best way you can! But don't be discouraged when you discover that you don't always keep your own promises. Because every moment is a new beginning you can always try again.

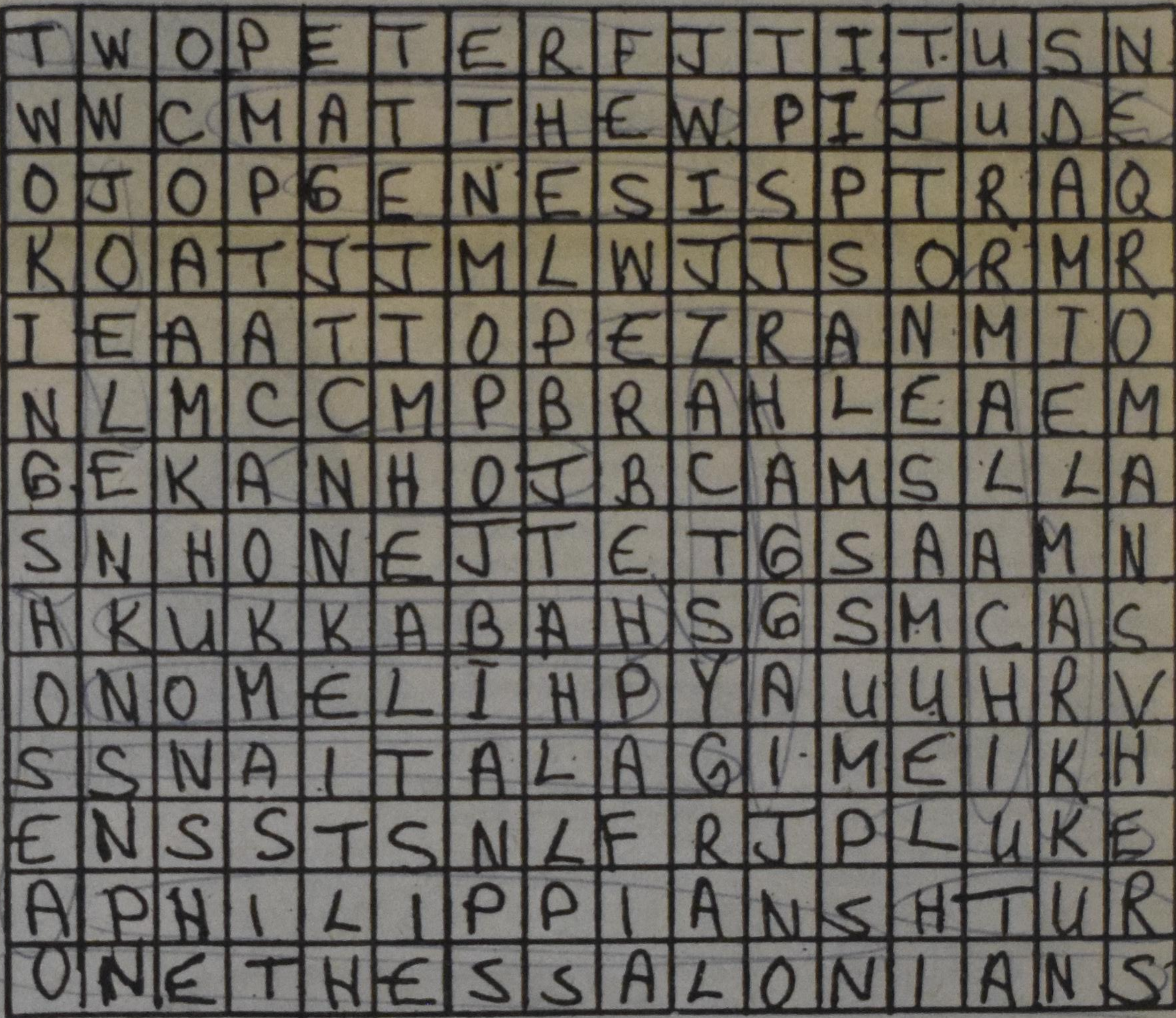
God doesn't have a New Year's Day party, giving you a fresh beginning only once a year! He doesn't even keep track of the days, or hours. Instead, in every moment of every day, He encourages you to be the best person you can be.

So have a happy New Year, every moment of it!

Did you make any New Year's resolutions? Sometimes the things you plan for a new year are hard to do. Will you resolve to keep sending me mail for this page? I hope so!

Doro Bakker
Children's Page Editor
853 Tandridge Cres.
Rexdale, ON M9W 2P2

- | | | |
|-------------|------------|-------------------|
| Two Timothy | Two Kings | Mark |
| Habakkuk | Titus | Philemon |
| Hebrews | One Samuel | Haggai |
| Ezra | Luke | One Thessalonians |
| Psalms | Matthew | Job |
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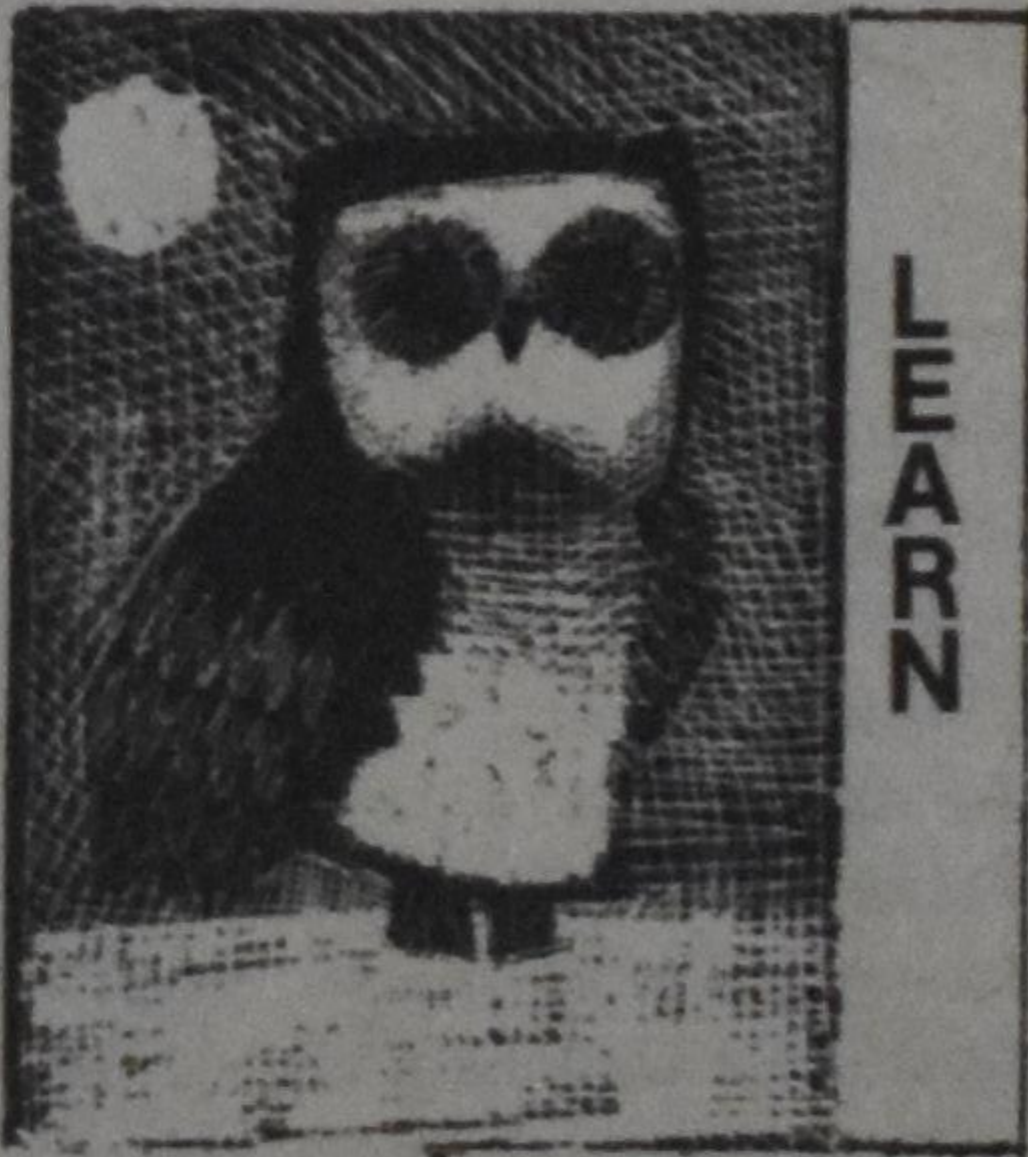


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LEARN

New Year's around the world

Everyone, the world around, celebrates the coming of a New Year. Your family probably has its own way of celebrating. Is there something you do every year at New Year's? Activities that families do year after year

are called customs or traditions. Some traditions are new and some may have been passed down from grandparents and great-grandparents.

Have a look at these old customs for celebrating the New Year from around the world. Did you know that in ... Belgium, boys and girls prepare carefully written letters on highly decorated paper to be read to their parents on New Year's Day? The letters usually thank the parents for all they've done.

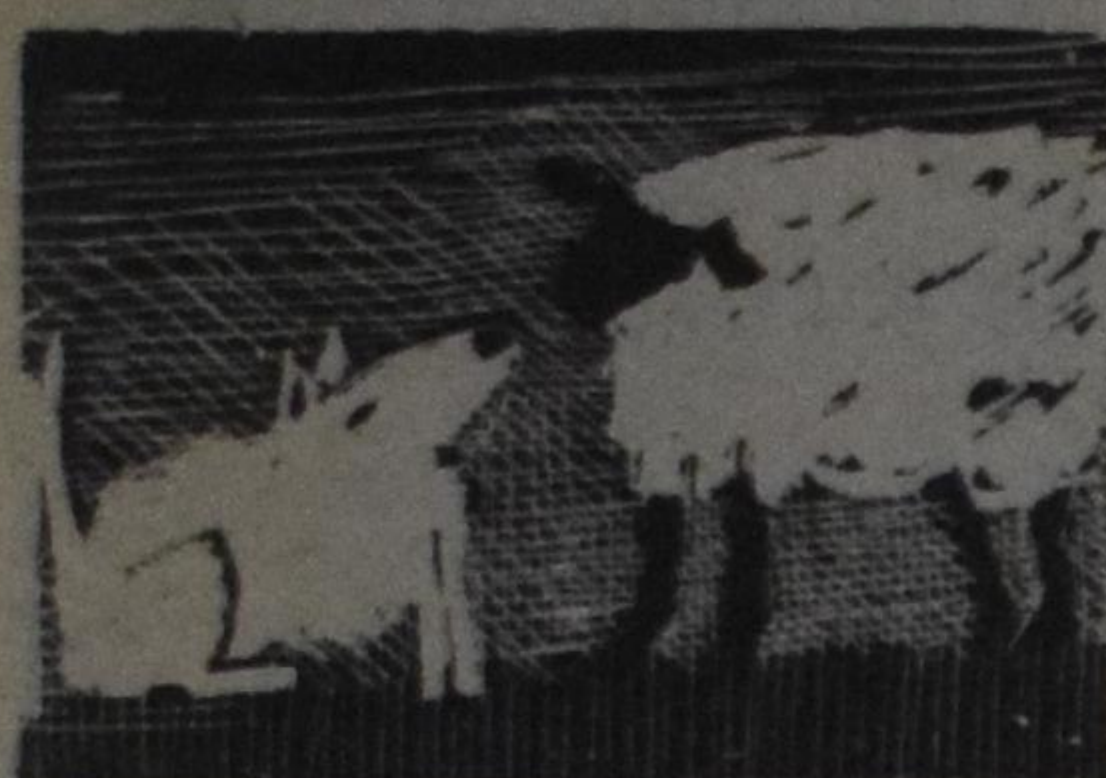
... Scotland, the young and old link arms at midnight and sing "Auld Lang Syne?" ... Ireland, children go from door to door wishing everyone a 'Happy New Year' and giving

out wisps of straw or grass tied together? Of course, they hope for a treat in return!

... Japan, no work is to be done? The brooms are tied up with red and white string so no one is even tempted to sweep. ... Mexico, huge carnivals called fiestas are held? The streets are filled with parades, singing and dancing.

... a village in the Congo, the natives gather firewood and set ablaze, in the centre of the village, the biggest bonfire of the year?

... China, children look under their pillows on New Year's morning in hopes of finding some brightly wrapped coins? A Chinese good luck wish is written on each one.



SHARE

A winter collage

Before your mom or dad throw out all the old Christmas cards, save them and make a collage. A collage is a collection of pictures on a theme which are glued onto a paper. Choose the theme WINTER for your collage. Many of your Christmas cards will have pictures about this or you can cut them from old magazines.

Just cut out the part of the picture that is the most attractive and suited to your theme.

Materials you'll need:

- old Christmas cards
- old magazines
- glue
- scissors
- paper

Your finished collage may look like this:



Burn-out: Twentieth-century pit of despair

Continued from page 10.

Fight or flight?

What must we do? Change occupations? Should the baker become a shoemaker and should the teacher become a car salesman?

There seem to be two possibilities: fight or flight.

Flight is sometimes the only option, but in most cases it is not recommended. When you flee, you take yourself along into the new job. You may have a repeat burn-out. Flight also leaves an emotional scar for life, a failure syndrome, which may hinder success in the new job and which may have serious repercussions in later years.

Fight is better; dealing with the problem, rising up against it. Since burn-out has physical and psychological causes, it is often beneficial to put the patient on anti-depressant medication.

These recently discovered drugs are also God-given. However, anti-depressants alone are seldom fully effective. Christians are common people, but they are also *more* than common people.

The Lord Jesus has promised the Comforter to all his believers. A deeper spiritual experience can often give the power for a lift-off. Here one should avoid wrong lift-offs and wrong "experiences." But to come "nearer to God" is, according to the hymnbook, legitimate! Jesus has emotional healing for us. He promised the Comforter for all his believers.

After such a balanced treatment of natural and spiritual support, a Christian can return to his job with renewed enthusiasm and dedication.

The Christian starts to see self-pity and rebellion, self-sufficiency and indignation, as sin. He starts thanking God for the many blessings left and thanking God for the difficulties encountered. There grows a new acceptance of job, people and the environment.

You stop hating those people who injured you in the past. Unrealistic expectations are gone. You expect the trials and the tribulations, along with the blessings. You realize that life is not 100% good and not 100% bad. Slowly, inner peace is growing again.

You rise out of the pit of despair. It becomes easier to make your decisions again. Because you stopped coveting something else, you start feeling increasing self-confidence and self-control, created within you by the Holy Spirit. Absolute surrender to God's will is the best cure for burn-out. Adding spiritual dimensions to physical help can combine to promote a powerful return to the task at hand.

Within the context of this pastoral letter I have only been able to give a rough sketch of this problem. If any reader wants to pursue this subject further, there have been many books written on this subject. One very interesting book is: "Why Christians Burn-Out" by Charles Perry. It shows how stress-related behaviour can be transformed by the power of God.

Because the time-bomb has been defused, faith, hope and love can bloom again!

No more fishing

What was the secret? The key was — surrender and acceptance. No more coveting of another job. No more looking at the failures of the past, for they are covered by the blood of Jesus.

The Christian comes to the point when he is able again to throw his sins into the depths of the sea of forgiveness. Corrie ten Boom used to say: "God puts a sign there, 'No more fishing.'" That forgiveness gives a feeling of self-worth, of being a child of the King.



Pensive Dutchie

Syrt Wolters

In my last article (Als 't mij vraagt column) I did not speak too favourably about the World Council of Churches. I even expect that some of my readers will condemn my evaluation of the WCC as far too radical. The WCC a tool of the Anti-Christ? Come on...

I am sorry, but that's the way I feel. Originally the WCC was organized, if I remember correctly, in order to do something about the brokenness of the Body of Christ in the world. To promote more unity among the various churches.

When the first assembly was held in Amsterdam (1948) expectations were high. We are now 35 years later. Have we seen anything of more unity of the churches? I have not seen it. To the contrary. The situation has grown worse than ever. Even to the point that we do not see the split church as a problem anymore.

Meanwhile the WCC is speaking louder and louder — politically! And very left at that!

Why is it that the WCC could not accomplish more as it was set out to do? I have thought about this quite a lot and I have come to some conclusions of my own.

First I have asked myself: Has the church not been looking inwardly too much, without concentrating on its task in the world? Hasn't the church emphasized too much that salvation means "going to heaven?" And not put enough emphasis on the re-instatement of man for his task as it was spelled out in Paradise: Till the earth and have dominion....?

The result has been that Christians have followed Greek philosophy and split up life in two spheres: nature and grace. We claim that whole of life is religion, but we live the philosophy of Thomas Aquinas.

Do we ever stop and think that the church as we know it did not even belong to the creation order? But that society around us with all its ramifications does belong to that creation order? And that God saved us, the crown of the creation! Do we realize the tremendous implications of that act of salvation?

Our "going to heaven" is not the main

What has the WCC

contributed to ecumenism?

thing in our salvation, but our original task in the world: have dominion and multiply; till the earth and keep it. Look after it and develop it as I, the Lord, have meant it to be developed.

That is our main task. Therein God will be obediently glorified and, of course, we will inherit heaven in the process. Our going to heaven is only a beneficial side-effect of being obedient.

What strikes me very much is that we don't hear these things from the pulpit. Yes, we hear that the whole of life is religion and that we have to serve God wherever He places us, but the statements are so tasteless and flat. Everyone can give his own content to these statements.

Even texts as Romans 12:1,2, where we are admonished: ... to present our bodies as a living sacrifice holy and acceptable to God, which is our spiritual worship and are not to conform our lives to this world but are to be transformed by the renewal of our mind, that we may prove what is the will of God, what is good and acceptable and perfect... I say, even texts like these we strip of their full meaning.

We do not hear the full scope of the Kingdom of God preached. We confess (with our lips) the total lordship of Jesus Christ over every corner of our existence, but we don't blink an eye when we adopt secular politics or a socialistic labour union. What bothers me is, that we are not instructed from the pulpit that THAT kind of life is not "seeking the Kingdom."

Don't you think with me that, if Christians would join together in the world to live a life of love to God above all and love to the neighbour as ourselves and in doing so, bind themselves together in all activities in society, that then the church walls might melt away by the glow of love?

We see a little bit of that in education. More and more evangelicals are joining our christian school societies.

Inward looking churches are afraid that they may lose their doctrinal purity. Perhaps that danger is there. But what shall we do: stay in our ghetto or rise to the occasion and the challenges, which King Jesus puts before us?

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REFORMED WORLD NEWS

Membership down, income up

(Leusden, Neth.) According to *Kerkinformatie*, the Reformed Churches in The Netherlands (GKN) continue to lose members. Recently published figures indicate a decrease of 5000 members during 1982.

The losses with other denominations were somewhat greater than the gains. The "border traffic" was heaviest with The Netherlands Reformed Church (Netherlands Hervormde Kerk). The GKN transferred 605 confessing and 995 baptized members to that church, but it received in return 1673 members. From the Reformed Churches "Liberated" the GKN received 184; 229

Theological school in Kampen to lose instructors

(Kampen, Neth.) Due to economic restrictions by the Dutch government, ten part-time instructors at the

Theological School of the Reformed Churches in The Netherlands (GKN) will lose their jobs. Affected are lecturers in non-theological subjects, such as psychology, psychiatry, sociology and the science of religion.

In The Netherlands all tertiary education, including theological education, is fully government supported. In an overall effort to cut budgetary expenses, less money is being made available to all schools of higher education, including theological seminaries.

transferred out. The GKN lost 356 members to pentecostal groups. From the Roman Catholic Church 268 affiliated with the GKN, while 148 left for that church.

The finances of the GKN have not suffered from this

From the RES News Exchange

membership loss. The total income in 1982 was almost 227 million guilders, about a million more than the year before. Of that amount 17 million went for diaconal causes and 15 million for missions.

Doors open little wider for blacks in Orange Free State

(Johannesburg) With a large majority the regional synod of the white Dutch Reformed Church (NGK) of Orange Free State decided that the door of the church is now open for blacks, provided certain conditions are met. Blacks can now become members if their joining is not politically motivated and their membership does not harm the kingdom of God, the interests of the church, and their own spiritual wellbeing. This was reported in *Reformatoisch Dagblad*.

Early this year the NGK of

Orange Free State already accepted a colored member who had been an elder in Lusaka, Zambia. With this decision the church of Orange Free State has acted on the decision of last year's national synod which left the question of racially open churches a local option, but also declared that the church is open. Estimates on how many NGK churches are in practice open to members of other races range as low as 20%. The Orange Free State is known as one of the most conservative provinces.

Dutch church rejects dual membership

(Rotterdam, Neth.) The synod of the Christelijke Gereformeerde Kerken in The Netherlands (CGKN), a member church of the RES, declared that it is unacceptable for churches to hold membership in both the RES and the WCC. The synod charged its committee for contact with churches abroad to urge the RES to make such dual membership impossible. The synod rejected the proposal of the Reformed Churches in The Netherlands (GKN) to change the present constitution of the RES and make it a conference. The Committee for Contact with Churches Abroad was also charged with urging the RES

to maintain its 1980 declaration condemning homosexual (homophilial) relationships and practice.

Furthermore, the synod rejected a proposed collection of hymns to be sung in the worship services alongside the Psalms. The practice of limiting the singing in the church services to the Psalms and a limited number of hymnal versifications of Scripture passages will continue as before.

A little nearer home

Thoughts at Year's End

Lord, You have offered me a ladder,
A choice -- to climb or not to climb,
Its top rung leads right into heaven,
Where face to face we'll meet -- in time.

In time -- oh yes, there is so little
To reach that summit, but I know,
Though wearisome my steps may be,
You will uphold me as I go.

Lord, this past year You've watched me stumble
When on my own strength I'd rely,
Days weak in faith, limbs tottered frail,
I could not climb, refused to try.

Days too concerned with self to see
A brother's need, a sister's tear,
But feet that faltered did not slip,
To wayward sheep -- You're ever near.

But ... there were days when, spirit-filled,
My candle shone with faith so bright
I soared the scales, upwards and on,
My purpose and my goal in sight.

My friend, I know not how you've fared,
Appearances sometimes deceive,
Perhaps your ladder needs repair,
Jesus will mend; simply believe.

Believe He cares, though future days look grim,
Though hopelessness and pain your stay,
He holds a ladder up for you,
Just take His hand; He'll show the way.

For days of darkness often serve
As stepping stones along our way,
For nothing brings us nearer heaven
As when we feel the need to pray.

May this year make us all more loving
As closer to our God we grow,
Our hand in His, we'll face tomorrow,
Sharing, caring, as we go.

Only He knows how far we'll climb
And where will lie our stepping-stone,
But we are promised -- grace sufficient
Until He takes us home.

Judy Lunshof,
Hamilton, Ont.

BUSINESS DIRECTORY

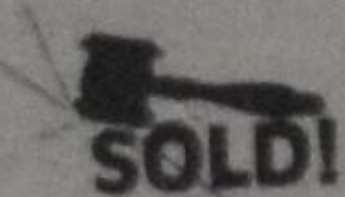


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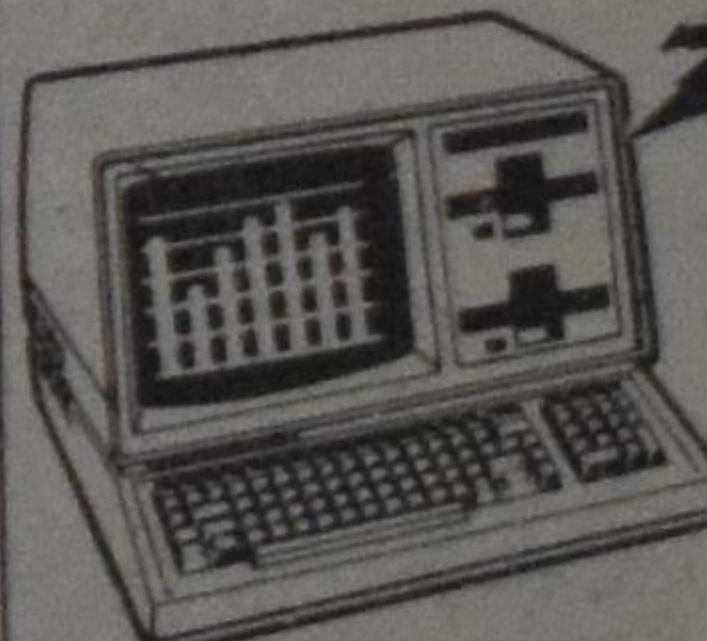
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THANKS

KOOISTRA: In this way we wish to express our heartfelt "Thank You" to all our friends who congratulated us on the happy occasions of our wedding and ordination anniversaries, at Christmas and wished us well at the beginning of 1984. We from our side use this opportunity to convey to all our friends anywhere in Canada and abroad our wish that God may bless you in this new year no matter what will happen to you and our world.

Rem and Janette Kooistra

BIRTHS

ATTEMA: "Let the little children come to me, and do not hinder them, for the Kingdom of God belongs to such as these."

We like to announce the arrival of a cute little granddaughter, born December 7, 1983. Her name is ALISA MARIE Attema. She weighed 6 lb. and 14 oz. Her father and mother are Pete and Edith. Mr. and Mrs. J. Stolte, grandparents.

BESTMAN: We are thankful to God for the gift of our first child, REUBEN ARTHUR was born on December 3, 1983; 2710 gram, 45 cm. First grandchild for Mr. and Mrs. Aart and Jo Bestman, Dirksland, The Netherlands; fourth grandchild for Mr. and Mrs. Peter and Ann Cupido, Calgary, Alberta. Miranda and Hank Bestman, 10319-155 St., Edmonton, AB T5P 0M1

BOSGRAAF: We, Hank and Coby, give thanks to God for the precious gift of our firstborn, a daughter, AMY MARIE, born on December 18, 1983. Proud grandparents are Mr. and Mrs. Fred Bosgraaf of Richville and Mr. and Mrs. Peter Groenewegen of Blenheim. P.O. Box 1107, Fonthill, Ont.

DIELEMAN: With great joy (Rev.) Adrian and Ruth Dieleman announce the birth of a second son, CHRISTOPHER ADRIAN, born December 27, 1983. Praise be to God for the miracle of new life. P.O. Box 125, Fenwick, ON L0S 1C0

BIRTHS

DE JONG: Thanks be to our Lord the Giver of Life!

We, John and Nancy De Jong, thank our heavenly Father for the safe arrival of our 4th child, KEVIN, born December 18, 1983. He is a welcomed brother to Pamela, Jonathan and Kimberly. He is the 5th grandchild for Mr. and Mrs. Arie Geurkink of Iroquois, Ont., and Mr. and Mrs. Stewart De Jong of Chesterville, Ont. He is the 5th great-grandchild for Mr. and Mrs. Fred Zandbergen and 6th great-grandchild for Mr. and Mrs. John Geurkink of Brinston, Ont. 16th great-grandchild for Mr. and Mrs. Eelka De Jong of Lacombe, Alta. and 49th great-grandchild for Mrs. Jannes De Jong of Chesterville, Ont.

MAAS: John and Alice thank God, the giver of life, for the precious gift of a healthy daughter MARY-ANN, born December 28, 1983, weighing 9 lbs. 6 oz. Sister for Michael, Paul and Stephen. 25th grandchild for Mr. and Mrs. M. Maas of St. Catharines, Ont., and 6th grandchild for Mr. and Mrs. J. Hoek of Pickering, Ont. 156 Old Guelph Rd., Dundas, ON L9H 6H2

VELD: With praise and thanks to God the creator of life, Henry and Margaret are pleased to announce the birth of their third child, a son, whom we named DOUGLAS NATHAN, born December 21, 1983. A baby brother for David and Carolyn. 16th grandchild for Mr. and Mrs. L. Moesker of Wellandport; 21st grandchild for Mr. and Mrs. K. Veld, Fonthill.

MARRIAGES

VAN GEEST-VANDERKRUK: In the Spirit of Christian joy we are happy to announce the forthcoming marriage of SUSAN and RICK, daughter of Mr. and Mrs. Len VanGeest and son of Mr. and Mrs. C. VanderKruk Sr., all of Waterdown. The wedding will take place, the Lord willing on January 27, 1984, at 6 p.m., Calvin Christian Reformed Church, Dundas. Rev. Arie Van Eek, the bride's uncle officiating.

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ANNIVERSARIES

Hamilton St. Catharines
1959 January 2 1984
"The Lord is faithful to his promises and loving towards all he has made" (Ps. 145).
With joy and thankfulness, we celebrated the 25th Wedding Anniversary of our parents,

JOHN and WILMA STRONKS
(nee Lammers)

Love and congratulations from the children:
Ron & Nellie Stronks — Chatham
John Stronks — Toronto
Deb Stronks — Grand Rapids
Marlene Stronks — Burlington
Carolyn Stronks — home
69 Trelawne Dr., St. Catharines, ON L2M 2H1

**Congratulations
and Best Wishes!**

ANNIVERSARIES

Groningen Rexdale
1944 January 7 1984

Wedding text: Ps. 119:105
Thy word is a lamp unto my feet,
and a light unto my path.

With gratitude to our God, we joyfully announce the 40th Wedding Anniversary of our dear parents and grandparents,

WILLE JAN and DIEVERTJE
HUIZENGA
(nee Vanderveen)

We thank God for the many blessings of the past 40 years and pray that he will continue to keep you both in health and happiness. With love and congratulations from your children and grandchildren:

Lammert & Mary Huizenga; Karin, Linda, Michael, Jeanette, Christy — Bramalea

Dia & Gerry Terhaar; Michelle, Denise, Philip — Clarkson
Peter & Tina Huizenga; Willy, Jody, Benjamin, Aaron — Gormley
Willy Huizenga — Downsview
53 Barker Ave., Rexdale, ON M9V 1E7

The children of,

JO and ARIE KLEIN

will hold an open house to celebrate their parents 40th Wedding Anniversary at the Bethel Church, Kerns Rd. and Hwy. #5, Waterdown on Saturday, January 21, 3:00-6:00 p.m.
Best wishes only.

Zwolle Red Deer
The Netherlands Alberta
1944 1984

On January 6, we celebrated with our parents and grandparents,

BERT and KLAZINA PIERIK
(nee Bouwman)

their 40th Wedding Anniversary. "Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:2).

We pray that God will continue to bless you and keep you for each other and for us many more years. With love and congratulations from your children and grandchildren:

Jannie & Martin Nyland; Kathleen, Beverly, Stanley, Darren — LaGlacé, Alberta

Kay & George Bowman; Brenda, Brent — Calgary, Alberta
Peter & Inez Pierik; Michael, Michelle — Red Deer, Alberta
Herma & Cor Pikkert; Corinne, Kevin, Trevor — Red Deer, Alberta
Victor Pierik — at home
Home address: 5531 - 38 Str., Red Deer, AB T4N 0X7

Ruinerwold Drayton
1934 January 20 1984

"Praise the Lord"
With thanksgiving and joy in our hearts we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

ALBERT and JANTINA VAN DYKE
(nee Mulder)

Congratulations:
John Van Dyke — Drayton
Ralph & Alice Van Dyke; Sandra, Pauline, Michael, Gloria — Kitchener
Tim Van Dyke & Claire — Merrickville

Pete & Faye Van Dyke; Kevin, Bradley, Kelly — Eimira
Ina & Jake Drost; Brian, Ron, Allan, Lawrence — Moorefield
Jenny & Herman Yzerman; Greg, Kim, Leanne, Melanie — Puslinch
Freda & Ron De Koning; Sarah — Kitchener

Open house: *Moorefield Community Centre, January 20, 2:00 - 4:00 p.m.
Home address: Box 201, Drayton, Ont.

OBITUARIES

Op woensdag 14 december 1983, heeft de Here tot zich genomen ons zeer getrouw medelid,

ALBERT KUIPERS

Onze bede is dat God zijn vrouw en familie mag sterken met de blijde wetenschap dat hij nu juicht voor Gods troon.

"De Jeugd van Vroeger."

Chr. Ref. Church, Trenton, Ont.

OBITUARIES

Psalm 43:5

Very suddenly, on Tuesday, December 27, 1983, the Lord took home from our midst, our dear husband, father and grandfather,

DICK DE VRIES

at the age of 77 and shortly after celebrating his 45th Wedding Anniversary.

Beloved husband of Ina (nee Boelens)

Father of:
Ralph De Vries — Mountain, Ont.
Betty & Mike Palmer — Mississauga, Ont.

Lou & Tammy DeVries — Daytona, Florida

Ron & Bonnie De Vries — Smith Falls, Ont.

Jenny De Vries — Brockville, Ont.
Grandfather of six grandchildren.
Home address: R.R.#3, Mountain, ON K0E 1S0

Op dinsdag, 27 december, 1983, overleed plotseling onze geliefde broer en zwager,

DICK DE VRIES

Echtgenoot van Ina De Vries-Boelens, op de leeftijd van 77 jaar. "Mijn God ik steun op Uw vermogen, Gij zijt de sterkte van mijn hart" (Psalm 43:2).

Grietje De Vries — Nederland
E. Boelens-Notting — Nederland
G. Bosgra-Boelens — Nederland
S. Bosgra

A. Boelens-Eelkema — Brampton, Ont.

S. Eelkema-Boelens — Listowel, Ont.

W. Eelkema

A. Eelkema-Boelens — Nederland

A. Eelkema

B. Swart-Boelens — Nederland

J. Swart

M. Boelens — Nederland

R. Boelens-Brouwer

On December 9, 1983, after a lengthy illness and much suffering, the Lord called his servant,

KAREN MULDER
(nee Folkema)

to her eternal home. Her sorrow has now turned into joy forever.

Lovingly remembered by her husband Garry and children Anne, Teresa, Janette, Trevor and Rhonda (Alliston, Ont.) and the families of:

Marten & Akke Folkema — Beachville, Ont.

Tjeerd & Teatske Mulder — Ingersoll, Ont.

Ed & Jane Rusticus — Vancouver, BC

Garry & Rea Folkema — Ingersoll, Ont.

Luke & Marg Folkema — Beachville, Ont.

Elgin & Ruby Hartsell — Woodstock, Ont.

Susan Folkema — London, Ont.

Art & Rennie Hettinga — Embro, Ont.

Art & Susan Mulder — Allanford, Ont.

Art & Nelda DeJong — Beachville, Ont.

Bill & Tina DeHaan — Clyde River, PEI

Robert & Bev Mulder — Edmonton, Alta.

Albert & Nelly Mulder — Kingston, Ont.

Psalm 23

On Friday, December 23, 1983, the Lord took unto himself,

DERKJE SCHOTSMAN
(nee Stuit)

at the age of 80 years.
Beloved wife of the late Johannes Schotsman (1982)

Dear mother of:

John & Rita Schotsman — Hamilton

Ralph & Shirley Schotsman — Mount Hope

Simon & Christina Schotsman — Mount Hope

Ann & Hank DeGroot — Hamilton

Also survived by 14 grandchildren and 4 great-grandchildren.
Funeral service was held at the Mount Hamilton Chr. Ref. Church in Hamilton, Ont. on Tuesday, December 27, at 2 p.m.

OBITUARIES

On December 14, 1983 in Chatham, Ontario the Lord took unto himself our dear daughter, sister and aunt,

GERTRUDE NOORDHOF

at the age of 50.

Dear daughter of:

Susanna and the late Jacob Noordhof — R.R.4, Thamesville, Ont.

Sister of:

Thomas Noordhof — R.R.4, Thamesville, Ont.

Wilhelmine & Walter Blokker — Chatham, Ont.

Rena & Marinus Mol — Brampton, Ont.

Clara Noordhof (deceased May, 1982)

nieces and nephews

Early Friday morning on December 16, 1983 the Lord took into his glory,

HENDRIK VANDERVEEN

at the age of 86.

Beloved husband of Menna VanderVeen (nee Oudman)

(pre-deceased)

Dear father of:

Bla & Bernhard Vroom — Florida

Bill & Jenny VanderVeen — Niagara Falls

Bob & Brenda VanderVeen — Windsor

Roely & Alef Smit — Sarnia

18 grandchildren and 9 great-grandchildren.

Dad lived his last 3½ years at Shalom Manor, in Grimsby. The funeral was held in Sarnia on December 19, 1983 in the Second Chr. Ref. Church. Ref. Bakker officiating.

"I am the resurrection and the life, he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25-26).

PERSONAL

LANINGA: The Laninga family tree is being updated and expanded to connect all the branches. A lot of information has been collected but there are missing links. If your name is Laninga or you know of any Laningas, we ask you to write to: Ken Laninga, 9705-88 Ave., Grande Prairie, Alberta, Canada, T8V 0B6

Opsporingslijst

BANNING, Charlotte Marijke, geboren op 26 maart 1924 te Semarang, Indonesie, laatste bekende adres in Nederland: Julianalaan 64, Bloemendaal, naar Canada vertrokken op 27 april 1954.

BOOTSMA, Hero, geboren op 31 januari 1919 te Enkhuizen, laatste bekende adres in Nederland: Leeuwarderweg 3a, Sneek, naar Canada vertrokken op 18 juli 1951.
DURAND, A.C. geboren 1 augustus 1917, laatste bekende adres in Nederland: Koekoeksweg 13, Soest, naar Canada vertrokken op 7 mei 1952.

EXLER, Theodora Johanna Wilhelmina, gescheiden van Collins, geboren op 6 februari 1926 te 's Gravenhage, laatste woonplaats 's Gravenhage, naar Canada vertrokken op 27 juli 1955.
V.D. LINDEN, Adrianus, geboren op 31 augustus 1917, laatste bekende adres in Nederland: A. van Royenstraat 8A, Noordwijk, naar Canada vertrokken op 13 mei 1955.

MICHIELSE, Johannes Wouterus, geboren op 3 maart 1919, gehuwd met Petronella Johanna van Hees, laatste bekende woonplaats in Nederland: Alphen en Riel, naar Canada vertrokken op 20 april 1960.

ROOS, Willem, geboren op 16 augustus 1917, laatste bekende adres in Nederland: Zuilhofstraat 15, Sassenheim, naar Canada vertrokken op 26 juli 1955.

VAN SCHAİK, Carolus Philipus, geboren op 7 januari 1919 te Zutphen, laatste bekende adres in Nederland: Vermeerstraat 48, Deventer, naar Canada vertrokken op 24 maart 1953, laatste bekende adres: Shuffman Rd., Frankford, Ont.

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Classifieds

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GROOT: Ik wens al mijn familie en vrienden een gezegend en een gezond nieuw jaar toe.
Norman Groot, Westminster Place 4150, Apt. 123, Mississauga, ON L4W 3Z7

KITS: Wij wensen al onze kinderen en kleinkinderen en alle verdere familie, vrienden en bekenden een gezegend en een voorspoedig 1984 toe.
Mr. and Mrs. H.J. Kits, 64 Arb Close, Red Deer, Alta.

VAN VLIET: We wish all our children, relatives and friends the Lord's blessings for the New Year.
Mr. and Mrs. H. Van Vliet, 400 Dominion St., Trillium Village, Apt. 33, Strathroy, Ont.

HELP WANTED

Childcare worker to live in a residential treatment home for boys in Ottawa. Please send resume in writing to: Grand River View Homes, 26 Elvina Dr., Ottawa, ON K1J 7L1

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TEACHERS

BELLEVILLE: Belleville District Christian School invites applications for an **immediate** opening in **Kindergarten**. Please forward letters of applications to: Martin Van Dyk, principal, R.R.5, Belleville, ON K8N 4Z5. Phone: (613) 962-7849 or (613) 962-2089.

Bulkley Valley Christian High School, Smithers, BC needs a **French** teacher who can also teach some of the Math or Science courses for the 1984/85 school year. For information contact the principal, Mr. R. Moeliker, (604) 847-4238.

OTTAWA: The Ottawa Christian School, an inter-denominational school with K-8, is in need of a **teaching principal** for the '84-'85 school year. Please submit application and resume to: Mrs. Elsie Klassen, principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or call: (613) 722-5836 (school).

OPPORTUNITIES

The Town of Ponoka has a population of 5,000 people. It is located on Highway #2, South of Edmonton and North of Red Deer. Its economy relates to excellent farming facilities. Cattle, dairy, hog, grain and mixed farming. Many farms are for sale. Ponoka's economy also relates to the presence of a Provincial Mental Hospital with 6-800 employees. There are excellent school facilities in Ponoka. There is an interdenominational Christian School with grades 1-9. Churches in Ponoka include a small but growing Christian Reformed Church.

For more information write or call: Mr. Don Feltsma, Box 1807, Ponoka, AB T0C 2H0; tel: 783-5368.

WANTED

Wanted: Dutch immigrant would like to buy **The Bible commentaries** in Dutch language and an antique Dutch Bible (statenbijbel).
Art Van Gernerden, Box 385, Nobleford, AB T0L 1S0; phone: 824-3838.

Share your family news with the readers of C.C.

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- * experience in counselling and administration
- * an easy and natural rapport with young people
- * a college/university degree or its equivalent

The application deadline closes when an appointment has been made. Interested applicants are invited to respond as soon as possible by contacting:

Rev. Henry R. DeBolster, President
Redeemer College

467 Beach Boulevard, Hamilton, Ontario L8H 6W8
Phone: (416) 549-8024

TEACHERS

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

beginning August 1, 1984.

Send application, resume, transcripts, and teacher certificate to: **Search Committee, 15353 - 92nd Avenue, Surrey, B.C. V3R 1C3.**

For further information contact: **F. Herfst, Principal 604-581-1033.**

The Society for Christian Education in Southern Alberta will be opening a new elementary school in Taber, Alberta, September 1984. With a projected enrollment of 60 students in Kindergarten through grade 6, we require **2 teachers** plus a **teaching principal**. If you are interested in becoming part of a fast growing Christian School Community, we invite you to apply now.

Please direct all correspondence to:

Mr. H. Konynenbelt
802 6th Ave. N., Lethbridge, AB T1H 0S1
Phone: 403-327-4223 (school) or
403-328-7195 (home)

Applications are now being received for the position of

Teaching Principal

at the **John Knox Christian School in Mississauga (Clarkson), Ont.** beginning September, 1984.

The school is looking for a person with proven teaching leadership and administration ability. The applicant should be able to articulate a clear biblical and reformed perspective on Christian education. Please submit a resume and letter of reference along with academic qualifications to the Education Committee of the Board.

c/o Jim Bootsma
1367 Shadowa Rd., Mississauga, ON L5H 2N6
Phone: (416) 274-6842

EDMONTON Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

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intermediate
junior high
senior high

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H.P. Visscher
14345 - McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

HELP WANTED

HELP WANTED

HELP WANTED

REDEEMER COLLEGE

invites applications for the half-time position of

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The position could be combined with other administrative and/or teaching duties at the College and thus turn into a permanent full-time position. The candidate is expected to hold the Bachelor's degree, to have experience at educational institutions, and to subscribe to the Reformed Christian basis of the college. Administrative ability and experience will be an asset.

Applications are also sought for a full-time faculty position in

Social Work

This appointment is subject to budgetary approval. Applicants should hold the doctorate or its equivalent in related experience, and should be committed to pursuing scholarship on the basis of a Reformed Christian perspective.

Application for either position should be made to:

Dr. Wytse van Dijk, Acting Dean
Redeemer College

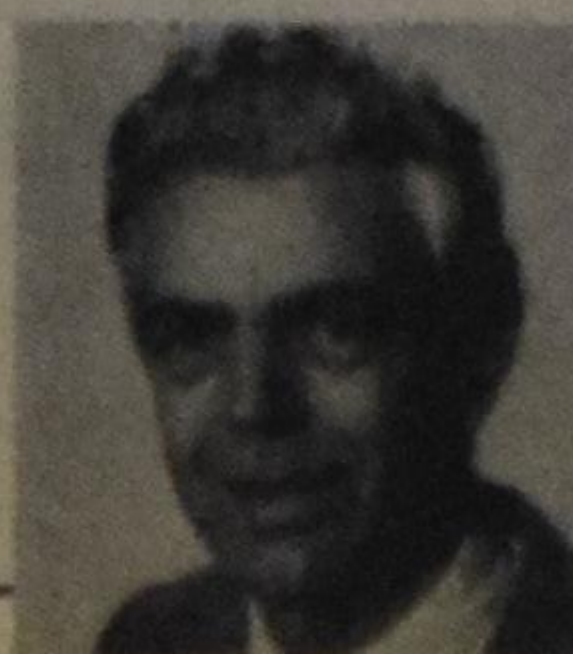
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ACCOMMODATION

Do you have friends or relatives in The Netherlands who would like to be on their own while being here in Canada since your home is too small or too busy? Contact us, as we would like to exchange houses with a Dutch family during the latter part of June and July of 1984. Rem and Janette Kooistra, 453 Albert St., Unit 12, Waterloo, ON N2L 5A7; tel: 519-885-6105.

A. E. LePAGE

REALTOR

Garden of Eden

Quarter section of prime land in southern Alberta; 30 fruit trees seeded for hay and wheat; 3 bedroom home, plus out-buildings; new pump; 15 miles from Lethbridge; price slashed to \$135,000. Contact Chris Stewart, 327-2111 or 327-0619.

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MISCELLANEOUS

Attention: Church Officers

Lost: A most beloved overcoat, green-grey speckled; wide band, large lapels. During Salem Evenings? Contact Herman de Jong: 416-562-7478.

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Florida

2 bdrm. apt., Indian Rocks Beach, available for rent; ideal family place (sold Feb. 5 - Mar. 17). Phone (evenings) Toronto: 445-1359.

ACCOMMODATION

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Events

Calendar

- Jan. 12** New Light on the Bible through Archeology: a talk given by Dr. B. Van Elderen at Rehoboth Chr. Ref. Church, Etobicoke, Toronto at 8 p.m.
- Jan. 12** Christian Farmers Federation of Ontario provincial board meeting at 10 a.m. - 4 p.m. in the Chr. Ref. Church, Georgetown.
- Feb. 18** Organizational meeting of a Ref. Chr. Business and Professional Association; at Redeemer College, Hamilton at 10 a.m., Dr. James Payton of Stratford CRC guest speaker.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jan. 20	Tues. Jan. 17	Thurs. Jan. 12-8:30a.m.	Wed. Jan. 11-8:30a.m.
Fri. Jan. 27	Tues. Jan. 24	Thurs. Jan. 19-8:30a.m.	Wed. Jan. 18-8:30a.m.
Fri. Feb. 3	Tues. Jan. 31	Thurs. Jan. 26-8:30a.m.	Wed. Jan. 25-8:30a.m.

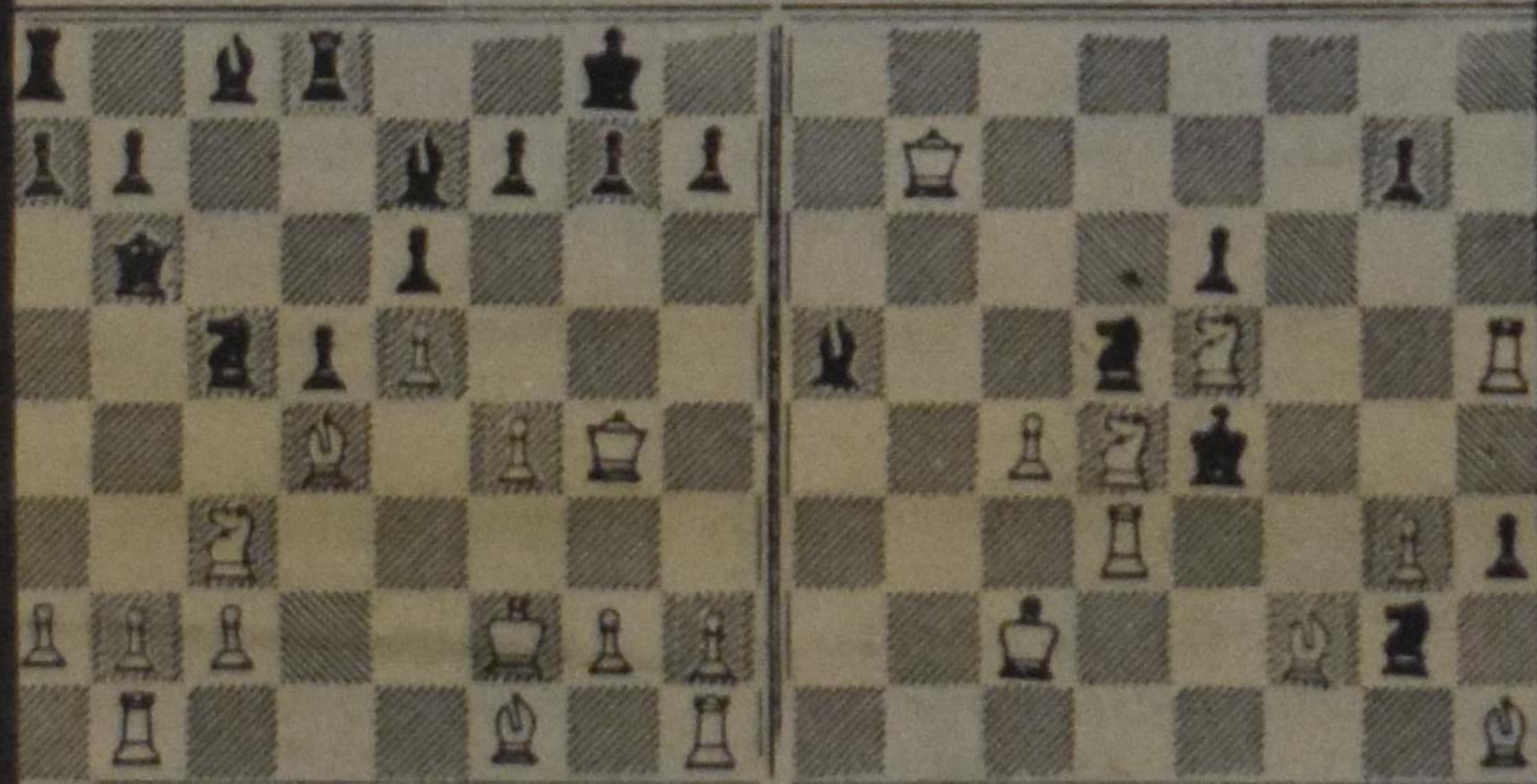
LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN JANUARY

#988
Game Position

#989
O. Wielgos,
Germany, 1961
7



Black to play and win 10 2-mover 2 pts.

Notes

1. A Happy New Year to all readers. I hope the problems to be given in this year will give you many hours of enjoyment.
2. This game position, #988, is won when Black wins at least a Knight or Bishop, against the best defense White can muster. The solution is short but tricky. Please give the full solution.
3. Both of Black's Knights are pinned in #989. If White allows one of them to move, it can give check to the White king. The "tries" form an important part of the theme. Can you find them? To gain 2 points on the ladder you only have to give the correct key and threat, if any.
4. The deadline will be given with next week's problems.

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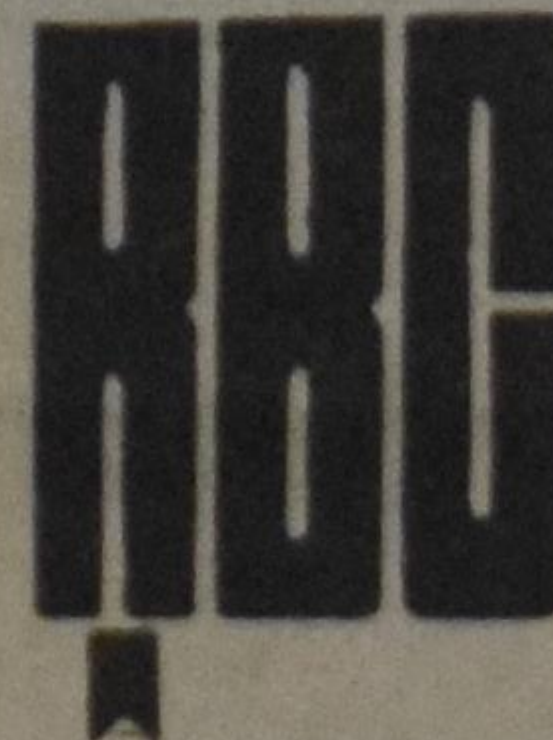
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Theology

Nothing sexist about the N.T.

The Forgotten Father, by Thomas Smail; Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1981; softcover, 189 pp., price: \$5.95 U.S. Rev. Johan D. Tangelder, Strathroy, Ontario.

Is God a father or a mother? Does the Bible use sexist and male chauvinist language? Must we start the Lord's Prayer with our Mother or our Parent in heaven? Dr. Smail rightly states that there is nothing sexist about the New Testament doctrine of the Fatherhood of God. He says "This is a point that has hardly needed to be made before in Christian history but certainly needs to be made today." The Gospel is a Father movement. "The love of the Father sending, empowering, guiding, finally vindicating his Son, the love of the Son, coming, obeying, suffering, dying, are particular historical expressions of the love that eternally flows between Father and Son at the heart of the life of God."

We may not let the culturally conditioned and time bound feminist theology mold our understanding of the Fatherhood of God. We should let Scripture interpret Scripture. This means that correctly

understood, "to know God as Father makes us different kinds of fathers, conditioned not just by our culture but by our experience of God."

Dr. Smail is a leader in the charismatic renewal movement, who gives it a reappraisal. He believes that the charismatic movement as such is almost finished, but the renewal of Church by the Holy Spirit has only begun. The movement needs criticism and new direction. The present renewal is hampered because many involved have not been converted from need to obedience. Spiritual power is misused to satisfy our needs for healing, peace, excitement, wealth or status. The actions of God have been subordinated to the need of man. "There has been", says Dr. Smail, "an obsession with personal experience and sometimes even with trivial providences at

the expense of the call to evangelize and act amidst the needs of society." The way to renewal is to come to know and obey the Father. "Christian maturity and holiness are not to be found in a narrow pursuit of charismatic experiences and manifestations in and for themselves, but in the existential rediscovery of Abba Father."

Dr. Smail has written a solid theological work with fine exegetical comments, while avoiding technical language. The Forgotten Father is not only a thoughtful reappraisal of the charismatic movement written by one of its leaders, it is also a much needed corrective to the host of articles and books written about the alleged sexist language in the Bible. Dr. Smail deepens our understanding of the Fatherhood of God. His book should be in every pastor's library.

Holland Canada

Walfried Goossen

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In 1940 German soldiers invaded The Netherlands. The royal family had to leave quickly to find safety. Prime Minister Mackenzie King invited Princess Juliana and Prince Bernhard to come to Canada with their daughters Beatrix, who was three, and Irene, a baby. They would be

safe here because the fighting didn't reach this part of the world.

But Prince Bernhard accepted a military post and served until he joined his family again in Holland after the war.

While in Canada, Juliana had another baby daughter. The hospital room where she was born was named Dutch territory, so that Princess Margriet would be born a Dutch citizen.

After the royal family went home, in April 1945, Juliana sent 15,000 tulip bulbs to Ottawa to say "Thank you." With those bulbs the city planted a little bit of The Netherlands in our soil.

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Dutch

Persoverzicht

Carl D. Tuyt



Trudeau begon het nieuwe jaar in Florida maar aangezien het weer daar ook knudde was kwam hij maar weer gauw terug. Bij terugkomst in Ottawa werd hij in kennis gesteld van een kibbelarij tussen twee van zijn ministers. Monique Begin, ons allergeliefde minister voor Volksgezondheid, lag overhoop met haar collega in het portfolio voor Sportzaken, ook al niet een dame die op haar mondje gevallen is. De sportminister Hervieux-Payette zag, zo wilde het geval, geen bezwaar in het feit dat de MacDonald tabaksproducenten de nationale ski-ploeg geldelijk ondersteunden. Geld is geld heeft ze gezegd, en geld stinkt niet. Maar daar kwam onze nobele Monique tegen op. Met de overtuiging van een mens die weet dat het recht aan haar zijde was, drukte zij als haar mening uit dat het geld van MacDonald nu juist wel stonk en vies ook.

De koningin heeft inmiddels ook een nieuwe vertegenwoordiger in Canada: de voormalige voorzitter van de Kamer, Jeanne Sauve. Als voorzitter van de Kamer heeft zij met veel tegenstand de inwendige administratie daar gestroomlijnd. Het is een bekwaam persoon, en ondanks het feit dat men in zekere kringen het ambt voor de vrouw met weinig enthousiasme bejegend, juig ik haar benoeming van

harte toe.

Er zijn nog veel meer vermeldenswaardige gebeurtenissen voor ons persoverzicht van deze week. Om maar eens even met iets feestelijks over de brug te komen: New Brunswick viert in 1984 haar twee-honderd jarig bestaan. En terwijl we het toch over New Brunswick hebben mag ik U ook wel inlichten over het feit dat er weer lekker gesmokkeld wordt in die kontrijen. Vooral veel margarine gaat ongecontroleerd de grens over en daar wordt een lekker centje aan verdiend. Doet me denken aan een van mijn kornuiten in dienst: dat was een beroepssmokkelaar op de Belgiese grens met een handeltje in sigarettenpapier. In Alberta gebeuren ook schokkende dingen. Allereerst is de prijs van een enkel ritje op de bus in Calgary op de ronde prijs van \$1.00 gekomen. Dat is de eerste stad in Canada die dat niveau bereikt heeft. En alsof dat nog niet erg genoeg is begint de provinciale regering daar te praten over de mogelijkheid van belasting toegevoegde waarde, oftewel sales tax. Nou dat wordt een harde pil voor onze landgenoten daar.

In Montreal hebben ze ook wat last met het openbare vervoer. Maar dat is weer heel iets anders. De jeugd gebruikt de ondergrondse perrons als dansgelegenheden en Montreal's vroede vaders zijn

daar teuge.

Mocht echter dit bericht of enig ander bericht U tot ontevredenheid stemmen bedenk dan wel dat, om maar eens een voorbeeld te noemen, Israël een inflatie heeft van meer dan tweehonderd procent per jaar. In de laatste drie maanden is de prijs van levensmiddelen daar verdubbeld. En in Tunesie ging op Nieuwjaarsdag de prijs van brood met honderd procent omhoog. Van zeven cent voor een hele bruin of wit ging de prijs naar dertien cent. Niet genoeg om je druk over te maken zei U? Wel, ik moet er aan toevoegen dat de prijsverhoging oproer in de straten veroorzaakte en tanks moesten er aan te pas komen.

En in Nigeria, waar ons kerkgenootschap met zoveel zegen zending bedrijft, heeft zich ook een revolutie afgespeeld. En die grapjas die daar nu de lakens uitdeelt heeft alvast maar meegedeeld dat hij zijn tegenstanders in de gevangenis kan gooien zonder al die gerechtelijke flauwekul. Laten we maar blij en dankbaar zijn dat we in dit land wonen waar de kelner je gratis en voor niemendal een tweede bakkie leut schenkt en waar je zo af en toe nog eens de gek kunt steken met hoge omes, behalve in dit persoverzicht natuurlijk.

De Democratiese kandidaat Ds. Jesse Jackson bracht de kriegsgevangene Lt. Goodman thuis uit Syrie, en ik weet niet goed wat ik er van denken moet. 't Is natuurlijk prachtig voor de luitenant, maar Ds. Jackson heeft niet de diplomatieke wegen bewandeld en hij liet de Amerikaanse regering een beetje voor aap staan. Twee vooraanstaande Amerikaanse kranten — De New York Times en de Washington Post — waren, om het maar mild uit te drukken, niet erg ingenomen met Ds. Jackson's privé diplomatie. Het heeft die man's politieke aspiraties natuurlijk geen kwaad gedaan. Men beweerde in zekere kringen dat de vrijlating van Lt. Goodman een teken was dat Syrie geneigd was tot een gesprek over eventuele ontruiming van Libanon, het komt mij voor dat het meer een neus ophalen en tong uitsteken in de richting van Reagan is.

Enfin U zoekt het maar uit. Men zegt dat iedere goedgeaarde Hollander een dominee en een diplomaat is. Voor dat ik besluit wil ik U toch nog even mededelen dat de scheve toren van Pisa weer 0.05 inches verder gezakt is. Als U hem dus nog wilt zien moet U opschieten maar pas op in het gebruiken van de W.C. daarboven. Een gewaarschuwd man telt voor twee!

Knelpunten bij 'Samen op weg'

K. Runia

(Centraal Weekblad)

Verleden week schreef Dr. Klaas Runia hoe er de laatste tijd in de kerkbladen veel over Samen op Weg wordt geschreven. Hij dacht dat er minstens zeven knelpunten zijn die serieus onder ogen genomen moeten worden. Het eerste knelpunt is de twee verschillende kerktypen in de twee kerken. Deze week gaat hij verder met drie meer punten.

De plaats van de belijdenis in de kerk

Het tweede knelpunt hangt uiteraard nauw samen met het vorige. In de Gereformeerde Kerken heeft de belijdenis altijd een grote plaats ingenomen. Dat is ook geen wonder, want juist op het punt van de belijdenis kwam het in de vorige eeuw twee keer tot een breuk. Officieel had de Hervormde Kerk in die eeuw nog wel steeds de reformatorische belijdenissen als de erkende confessie, maar in werkelijkheid werd ieder vrijgelaten om er mee te doen wat hij wilde en was er een bijna oeverloze vrijheid ten aanzien van de verkondiging.

Degenen die zich van de Hervormde Kerk afscheidden (in 1834 en 1886), gingen dan ook nadrukkelijk de kant op van strikte handhaving van de belijdenis. Ze namen het oude, strikte ondertekeningsformulier van de Synode van Dordt

(1618/19) weer aan en hielden zich er ook aan. Zo strikt zelfs dat het in onze eigen eeuw twee keer tot een nieuwe breuk binnen eigen kerk leidde: in 1926 — rondom dr. Geelkerken, resulterend in het ontstaan van de kerken in Hersteld Verband — en in 1943/44 — rondom prof. Schilder, resulterend in het ontstaan van de Vrijgemaakte Kerken.

Intussen zijn we, juist op dit punt, toch wel dicht bij elkaar gekomen.

In de Hervormde Kerk kwam na de laatste oorlog een nieuwe ontwikkeling op gang, die in 1951 leidde tot de aanneming van een nieuwe kerkorde, waarin in art. X zeer nadrukkelijk gesproken wordt over "de gemeenschap met de belijdenis der vaderen." Er wordt zelfs verklaard: "De kerk weert wat haar belijden weerspreekt."

Bij de gereformeerden is er een meer tegenovergestelde ontwikkeling geweest, die in 1971 leidde tot het aannemen van een nieuw ondertekenings-

formulier met een meer 'dynamische binding.' De verschuivingen zijn nooit precies aangegeven (dat kan, denk ik, ook niet), maar men is het er algemeen over eens dat er meer 'ruimte' gekomen is. Het gaat meer om het 'belijden' (wat de belijdenis bedoelt te zeggen) dan om de letterlijke formulering, die in een bepaald geval gebruikt is.

Beide kerken zijn door dit alles ongetwijfeld dicht bij elkaar toe geschoven.

Toch blijven er ook nu nog wel degelijk verschillen. De hervormde theoloog dr. K. Blei schrijft er in *Woord en Dienst* zo over: "Toch is het gereformeerde beleid nog altijd uitdrukkelijk gericht op het behoud van eenheid-in-belijdenis; op het trekken van preciese grenzen, tussen wat wel en niet meer door de beugel kan. Ook als het gaat om het verantwoorden van nieuwe inzichten (zoals over het Schriftgezag, of over de homofilie). Een modaliteitenkerk op de wijze van de Nederlandse Hervormde Kerk wil men beslist niet zijn. Vandaar de voortdurende regen van officiële bezwaarschriften, van kerkeraden of andere instanties, tegen deze of gene theoloog."

Het probleem van de vrijzinnigheid

Volgens sommigen mag je

hier eigenlijk niet meer over praten, want de vrijzinnigheid van vandaag is heel anders dan die van vroeger. Bovendien hoor je ook binnen onze eigen kerken vrijzinnige geluiden.

Toch zou het mijns inziens onverstandig zijn als we dit punt als onbeduidend behandelen. Gereformeerden hebben hier van ouds moeite mee gehad en velen hebben het nog. Ongetwijfeld is het waar dat het niet meer zo simpel ligt als bijvoorbeeld in de negentiende eeuw. Het 'modernisme', zoals dat zich toen openbaarde, was duidelijk: er bleef praktisch niets over van het geheim van het evangelie; de heilsfeiten werden bijna allemaal ontkend en Jezus van Nazareth was de volmaakte mens, die ons voorging op de weg naar een betere wereld met betere mensen.

Vandaag is het allemaal veel ingewikkelder. Veel predikanten die zich nog vrijzinnig noemen, zijn wel degelijk serieus met het evangelie bezig en proberen op hun wijze recht te doen aan het geheim van het evangelie. Aan de andere kant zijn er in onze eigen kerken predikanten die uitgesproken vrijzinnige geluiden laten horen. Het laatste boek van dr. Wiersinga, dat ik vorig jaar uitvoerig in ons blad besproken heb, kan niet anders dan als een voorbeeld van echte vrijzinnige theologie worden beschouwd.

Toch blijven veel gereformeerden (bijna instinctief) grote moeite houden met de gedachte dat er een legitieme (wettige) plaats voor vrijzinnigheid in de kerk zou kunnen zijn (zoals dat toch in feite het geval is in de Hervormde Kerk). Ze blijven moeite houden met de gedachte die de laatste tijd weer sterk van hervormde zijde naar voren komt: als we één worden, dan moeten jullie ons allemaal aanvaarden, de vrijzinnigen inclusief.

Verder mag ook niet vergeten worden dat er in veel plaatsen nog een sterke traditie van de oude vrijzinnigheid leeft. In de provincie Drenthe bijvoorbeeld is, als ik me niet vergis, de meerderheid van de hervormde gemeente nog officieel vrijzinnig. Het verbaast me dan ook niet dat juist in deze provincie het gesprek van Samen op Weg zo moeizaam op gang komt. Trouwens, uit vrijzinnige hoek hoor je ook telkens weer verzet tegen de gedachte van Samen op Weg. Men vertrouwt het blijkbaar niet om samen met de gereformeerden in één kerk te zitten, omdat men (misschien niet ten onrechte) bang is dat men onder druk zal komen te staan.

De houding van de Gereformeerde Bond

Ook hier ligt een probleem, en wel naar twee kanten.

Veel gereformeerden hebben

in bepaalde opzichten moeite met de GB. Dat geldt zelfs van veel zogenaamde confessionele gereformeerden. Ze waarderen het in de GB dat ze de belijdenis zo serieus nemen, maar ze vinden wel dat velen in de GB te krampachtig met die belijdenis omgaan, net alsof de laatste woorden/waarheden in de zestiende en zeventiende eeuw gesproken zijn.

Ook hebben gereformeerden nogal eens moeite met bepaalde vormen van spiritualiteit in sommige sectoren van de GB, zoals bijvoorbeeld een eenzijdige nadruk op bevinding, avondmaalsmijding, kenmerkenprediking enzovoort.

Maar de grootste problemen liggen, denk ik, bij de GB zelf. Men vindt ons als gereformeerden lang niet gereformeerd genoeg. In een recent artikel schreef ir. J. van der Graaf, de secretaris van de GB: "We zullen de laatste zijn om te beweren dat vrijzinnigheid kenmerkend is geworden voor het geheel van de Gereformeerde Kerken, maar, bij alle goeds dat we in bepaalde organen van de Gereformeerde Kerken gelukkig ook vandaag lezen, houden we ons hart vast, als we zien hoe snel het gaat." Samengaan van beide kerken zal dan ook niet betekenen dat het gereformeerde element in de Hervormde Kerk versterkt zal worden, maar het zal eerder op een verzwakking uitlopen.

Het is op grond van dit alles dan ook geen wonder dat in plaatsen waar de GB dominant is, nauwelijks nog enig gesprek in het kader van Samen op Weg op gang is gekomen. Misschien dat er enige verbetering verwacht mag worden, nu ir. J. van de Graaf en enkele andere leden van de GB in de Raad van Deputaten Samen op Weg benoemd zijn, maar dit moet allemaal nog worden afgewacht.

(Volgende week slot)

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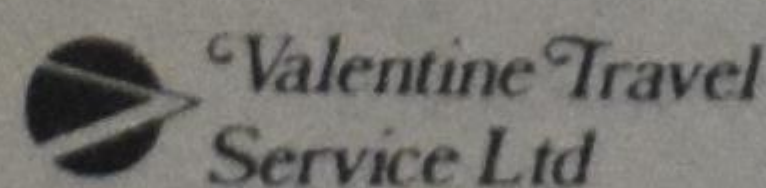
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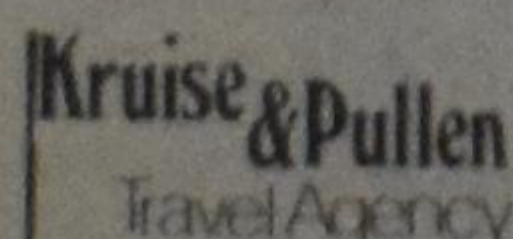
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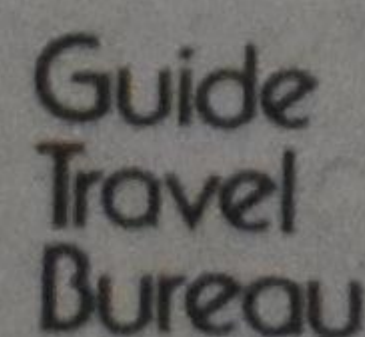
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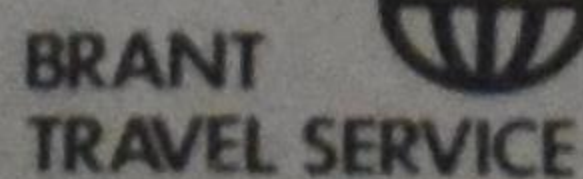
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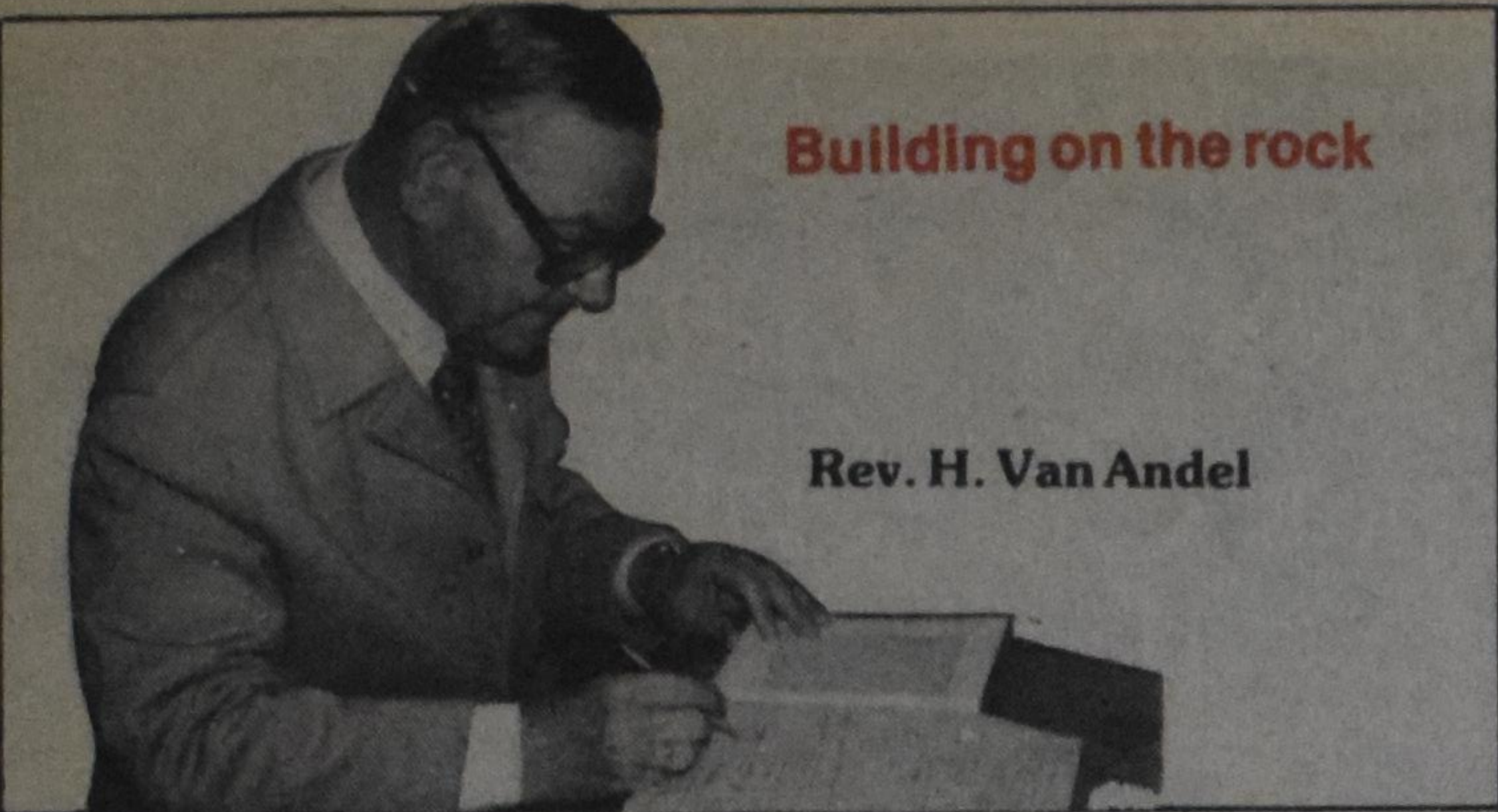
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Building on the rock

Rev. H. Van Andel

For all who teach

... and teaches men so ...
Matthew 5: 19

In our previous meditation we saw that there are degrees in the kingdom of heaven depending on the way in which Christians obey God's norms in their lives here on earth. However, Jesus does not only point to our personal obedience, but also to our teaching.

In the Sermon on the Mount he particularly addressed his disciples who were to be appointed as apostles. They had to go out into the world. According to the great commission with which Jesus charged them at a later date, their task would be to teach the nations how to observe all that Jesus had commanded (Matthew 28:20).

Especially in teaching there is a temptation to make God's law flexible. Everyone who teaches God's norms meets opposition. The human nature of those who listen to us is always rebellious. Parents experience this when they try to mould their children. Our christian teachers are fully aware of this in the classroom. Every minister can tell about hot discussions in catechism classes. We are also inclined to condone what is wrong in the life of one whom we love.

In this verse of his sermon, Jesus emphasizes the tremendous responsibility of teaching. This responsibility must be felt in our colleges, high schools, elementary schools and also in the homes. In public institutions a lowering of norms is taught in almost all segments of life. The general trend of all secular instruction is materialistic, permissive and rebellious.

As Christians we have the difficult struggle to maintain the norms of God's Word in a perverse world. We try to do this in all forms of christian education which we promote.

Those who do not favour such christian education should remember Jesus' word that he who presents or chooses a teaching which relaxes one of the least of his commandments, shall be called least in the kingdom of heaven.

Van Andel is a retired minister of the Christian Reformed Church living in Burnaby, BC

Women's movement
Level-headed approach

The Second Stage, by Betty Friedan, Summit Books, New York, 1981; 344 pp. Reviewed by Barbara Hudspith, Dundas, Ont.

If you are trying to catch up with the Women's Movement, like I am, *The Second Stage* is a good place to start. Not being well-read on feminist issues and being, in fact, misinformed on the doctrines of such radicals as Betty Friedan, I spent a delightful week working my way through her latest book.

Ms. Friedan is a down-to-earth, level-headed lady who has been there and back. She is not afraid to admit that she has maternal feelings, or to critique the often ill-fated rush of women into a working world that doesn't fulfil their needs any more than waxing the floor did. She expresses chagrin at the bra-burning faction of the movement who derived their impetus from her first book, *The Feminine Mystique*, and took off in their own direction. One of her gravest concerns is for the younger generation of feminists who take for granted the rights won for them at such high cost by their predecessors. A refreshing honesty comes through in Betty Friedan's writing as well as a sensitive, almost motherly fondness for her 'daughters' of the 80's who have yet to work through their inherited freedoms.

Having come to expect that every serious feminist will eventually out with a vengeful denunciation of men as a species, insist that only babbling idiots would condescend to change diapers and at least

dabble in lesbian relationships, I was relieved to find myself wrong on all counts. On the contrary, the author sees the new hope for the Women's Movement in the family, a thesis she develops at length in her chapter entitled "The Family as New Feminist Frontier." And lest those who are single feel neglected, Betty Friedan's concept of family is not bound by the traditional definition of "Daddy the breadwinner, Mother the housewife, and two children (with background bark of dog and meow of cat, and stationwagon parked in the ranch-house driveway)." She deals extensively with single-parent families and with households consisting of unrelated persons living together.

In her chapter on "The Quiet Movement of American Men," the author shows compassion and sensitivity to the men who have been caught in the feminist revolution and don't know which way to turn. She paints a realistic picture of the working world in which many men try to survive by "suppressing their own disenchantment with sterile corporate jobs or bureaucratic professions' while they "watch bemused as some women jump in eagerly taking courses in "assertiveness training." Betty Friedan warns against the pitfalls of role reversals. Many men, she feels, are only too happy to leave bread-winning to their wives and stay at home with the kids and the garden. But the same wives who pushed for reversal often find themselves unexpectedly jealous and dissatisfied when they are replaced as 'houseperson'.

A particularly interesting chapter in *The Second Stage* is "The House and the Dream" in which the author argues that the isolated suburban housewife with her vacuum cleaner, dishwasher, and lonely, meaningless existence is no mere accident of nature but rather the planned product of political and economic powers that have intrigued to make women into consumers. In a book entitled *Selling Mrs. Consumer*, consumptionism is promoted as "the greatest idea that America has to give to the world, the idea that workmen and the masses be looked upon not simply as workers and producers, but as consumers." Visionary women down through the ages have conceived of unique modes of housing that would release women from isolation, loneliness, consumerism and unnecessary drudgery but each time they were on the brink of developing such housing units, their efforts were subverted by the powers that be.

Of course, I can't share all of Betty Friedan's doctrines, diagnoses and visions. She does not explore the spiritual dimension of women and their plight on a deep enough level to satisfy me, and her tendency to see life in terms of self-fulfillment runs counter to my New Testament roots that always balance self with servanthood. But on the whole she has brought to light much about feminism that I previously viewed in shade and made me painfully aware of my inclination to paint all women's libbers with the same brush. Just as I resent being lumped together with every radical Christian cult to hit the media, so should Ms. Friedan resent my uninformed labelling of all feminists as bra-burning, man-hating militants.

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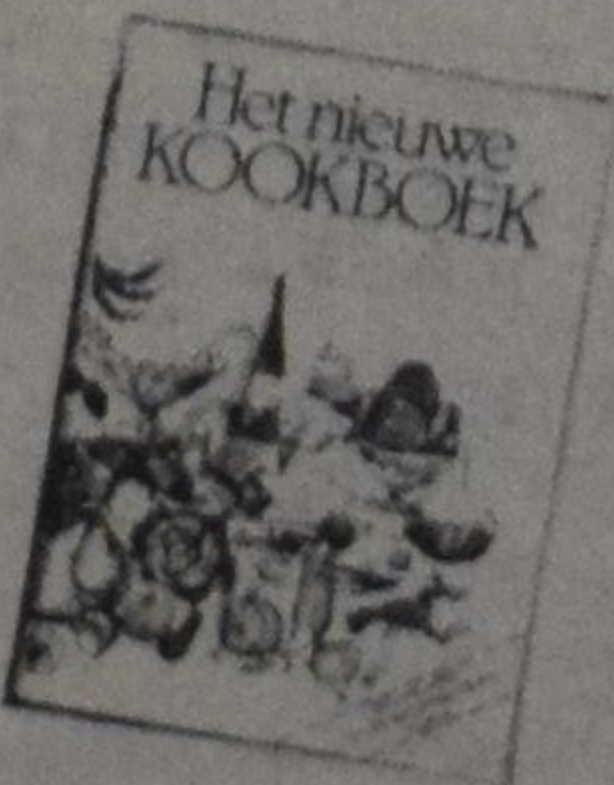
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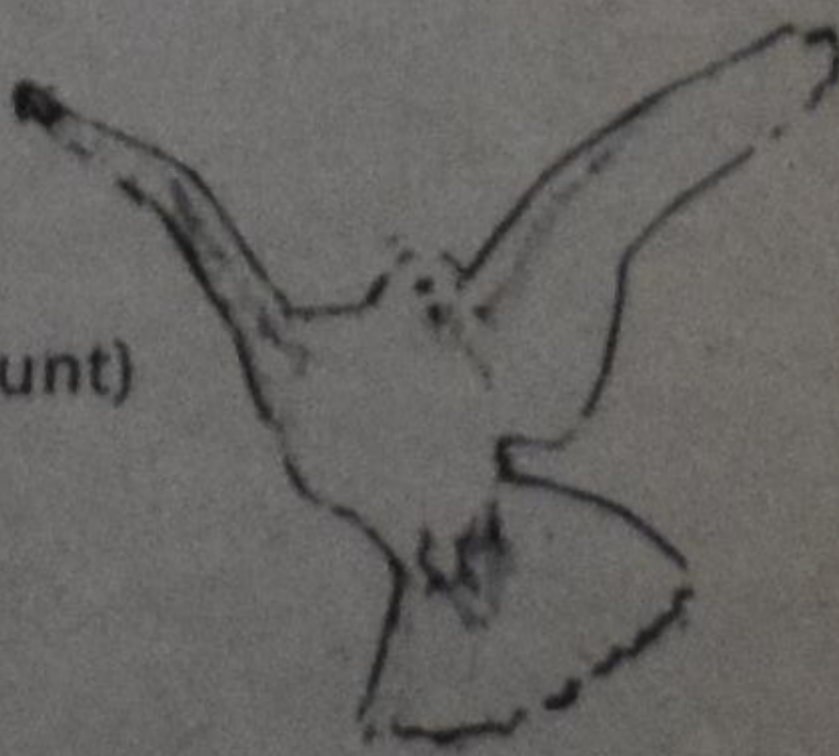
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